ANIMADVERSIONS

ON THE

Late very REVEREND

Mr. *CORBET's Remains*, and *Humble Endeavour*.

As also, Concerning

JUSTIFICATION,

Against the late Worthy

Mr. *GIBBONS*, Mr. *TRUMAN*, and Dr. *OWEN*.

By J. Y.

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BIBLIOTHECA · BODLEIANA

TO THE READER.

Reader,

THough this be a time in which it ſpecially concerns all to be ſtudious of Peace, yet it is to be in conjunction with Truth and holy Principles. And it is not without approved example to write againſt the publiſhed errours of deceaſed Authors. For though the Authors be dead, yet by their publiſhed works they do yet ſpeak, Heb. 11.4. And the more eminent the Author, the greater danger of being enſnared by his errour. I have obſerved ſome able

and godly Writers to chuſe rather to write againſt the publiſhed Errours of the dead than of the living, though the Errours were the ſame; out of zeal for Peace. But if any in honour to the dead ſhall think good to vindicate their Name, and therewith what they ſuppoſe to be truth; ſo the Truth prevail, I have my end.

Of

Of the Church; *against ſundry Miſtakes of the late very Reverend, Mr.* John Corbet, *in his* Remains.

§. 1. "WHether the Church, or the Miniſtry, be firſt in Nature, is to be conſider-"ed; that for the more orderly handling "of both, we may know which of them to "begin with. And it appears, that the Mini-"ſtry was firſt inſtituted, or at leaſt, that it "was firſt in exiſtence. *p.* 1. *Anſw.* Regene-rate *Adam* and *Eve* were the firſt Church: upon the increaſe of new Converts, more were added to the Church. As, when an Infant is born into the World, there is then one more added to the Society of Mankind. The Apoſtles Commiſſion was not, to make a new Church, but to preſerve that which was in being; and by Apoſtolical Preaching and Endeavours, to enlarge, and add to it: *Iſa.* 54. 2. *Eadem fides, & in illis qui nondum nomine, ſed reipſa fuerunt antea Chriſtiani, & in illis qui non ſolum ſunt ſed & vocantur, & in utriſque eadem gratia per Spiritum Sanctum.* Both Papiſts and Proteſtants do vehement-

Dr. Field *of the Church. b.* 1. *c.* 4.

Act 2. 47.

Auguſt. *cont.* 2 *Ep. Pelag. l.* 3. *c.* 4.

Mr. Baxter's *Diſput. of Right to Sacraments.* p. 415.

vehemently diſavow, that there are two Churches ſpecifically diſtinct: So that it ſeems clear, that the Church was before the Miniſtry; unleſs it ſhall be ſaid, that penitent *Adam* was Paſtor to himſelf and his Wife. Moreover, were not the Apoſtles themſelves Chriſtians, Believers, and Members of the Church, before they were Apoſtles and Miniſters? And may not the ſame be ſaid of all true Miniſters? Miniſters regularly ſhould be Chriſtians, and more; they ſhould be *ſupra fidelium vulgus*, above the vulgar ſort of the Faithful; 2 *Tim.* 2. 2.

Ames *De Conſcient.* l. 4. c. 25.

§ 2. "The Church is a Society diſtinct "from the Common Wealth: *p.* 3. *Anſw.* The Common-wealth, as ſuch, is not a Church: But a Chriſtian Common-wealth as ſuch, is a Church, both name and thing. What in *Exod.* 19. 6. is called a *Holy Nation*, and the *Common-wealth of Iſrael*; Eph. 2. 12. is called the *Church in the Wilderneſs*, Act. 7. 38. The Church, as Militant in this World, is ſo far from being diſtinct from the Common-wealth, that rather, as Chriſt ſayes of *John* Baptiſt, *A Prophet, yea and more than a Prophet*; ſo the Church is the Common-wealth, and more: It is the Common-wealth, as holy, and devoted to God; it is the beſt and ſoundeſt part of the Common-wealth. None ſo good Neighbours, ſo good and uſeful in the Family, ſo orderly in the Com-

The whole Duty of Nations. p. 43, 44. 47.

Common-wealth, and ſerviceable to the State, and Loyal to Sovereign Power, as good and holy Chriſtians and Church-Members.

§ 3. "None become *Cives*, or Members "of the Common-wealth, meerly as Mem- "bers of the Church; and they that are de- "prived of the Rights of the Common- "wealth, may ſtill enjoy the Priviledges of "the Church: *p.* 4. *Anſw.* Every Member of the Church, as ſuch, hath a Soul; and every Soul is to be ſubject to the higher Powers: *Rom.* 13. 1. And if the higher Powers cut one off by Death, as they may; he can enjoy no Church-Priviledges on Earth. Or if they ſhall impriſon one, and deny all acceſs to him; the Church may indeed pray for him, and ſupplicate Authority on his behalf; but the Church cannot uſurp the Sword, or break open the Priſon, to adminiſter to him Church-Priviledges. As *Homo* includeth *Animal*, ſo Church-Membership includeth Civil and Political Society as converſant in this World.

§. 4. "When the Common-wealth fails, "the Church may ſtill ſubſiſt. The Common- "wealth of the *Jews*, that was a Theocracy, "ſuffered an Interciſion during the *Babyloniſh* "Captivity; yet their Church then remained: "thô it were greatly wounded, it was not "extinct: *p.* 5. *Anſw.* If there be no men,

there can be no holy men; and no holy men, no Church: And certainly, where are none who difference themſelves from Brutes by civil Life on Earth, there are no Men. The Common-wealth of the *Jews* ceaſed not to be a Common-wealth in *Babylon*. Indeed they remained not the ſame kind of Common-wealth with what they had uſed to be in their own Land, under Kings and Governours of their own: But they had the *Species* of a true and real Common-wealth, even while they were Captives in *Babylon*: *Jer.* 29. 4, 5, 6, 7. Though the Church be but one, for Kind and Subſtance the ſame in all Ages; yet there are divers ſorts of Political Government, and forms of Common-wealth Society.

§. 5. "There is one viſible Catholick "Church: *p.* 7, 8. *Anſw.* If Mr. *C.* do not mean, that there is one Univerſal viſible Church, as diſtinct from all particular Churches, I underſtand him not: If ſo he mean, as needs he muſt, it cannot poſſibly hold. For the Univerſal, as diſtinct from all the Individuals and Particulars, is a meer Notion, as all will grant. *Neque Genus, neque Species omnino exiſtit, niſi in individuo.* "It is "well known, that our elder Reformers "uſe to plead againſt the Papiſts, that par- "ticular Churches are viſible, but that the "Catholick or univerſal is inviſible. *Singulæ*

Baxter. *Methodus*, par. 1. p. 311. *Mr.* Baxter's *Diſput. of Right to Sacram.* p. 478.

Eccle-

Eccleſiæ viſibiles ſunt. —— *At unum ex his omnibus viſibile Corpus colligi nunquam omnino poteſt, quonſque ſunt particulares viſibiles Eccleſiæ.* We ſee thoſe Men and Women who do outwardly conſtitute the Church in this World; but that which makes them a Church we ſee not, but believe. The Catholick Church is an Article of Faith; and Faith is of things not ſeen: *Heb.* 11. 1. Mr. *Corbet* aſſerts *p.* 16. *We cannot tell what the Catholick Church is, but by the holy Scriptures.* Now the Scriptures do not evidence the Catholick Church without Faith. As it would be brutiſh, and contrary to Humanity, to ſay, that becauſe of ſome things, common Men and Brutes are one viſible univerſal Society: ſo it is no leſs contrary to Faith and Piety, to ſay, that becauſe of ſome things, Common Saints and Hypocrites be one univerſal viſible Society. There is a greater difference, with reſpect to Eternal Happineſs, between a Saint and an Hypocrite, than there is between a Man and a Brute. And therefore the Title of one of worthy Mr. *Baxter*'s Books, is, *A Saint, or a Brute.* Chriſt, who is the Head of the Catholick Church, being inviſible, the Catholick Church, which is his Body, cannot be viſible. Chriſt, as God, no man hath ſeen, nor can ſee: As meer Man, he is not Chriſt; as Chriſt, and ſole Head of the Church, he is inviſible: We do

Whitaker. *cont. Duræum.* l. 9. ſ. 6. & l. 3. ſ. 11.

1 Tim. 6. 16.

not now ſee him, but believe; 1 *Pet.* 1. 8. and he was believed on when he was in the World, by thoſe who ſaw his Manhood and bodily Preſence; *Joh.* 14. 1. and 9. 35, 36, 37, 38. 1 *Tim.* 3. 16. Chriſt did not converſe on Earth as a temporal Monarch, whoſe Kingdom is of this World; bnt as the Lord from Heaven, whoſe Kingdom is in the Conſcience by Faith. The Catholick Church is glorious as the Sun at Noon-day; but not to ſuch as are blind, and wilfully ſhut their eyes, and will not ſee: But it is glorious to ſuch only as believe, and by ſupernatural Illumination are enabled to diſcern Spiritual Objects, and the inviſible things of God. Some ſay, this is but a Controverſie of meer words among Proteſtants. They might with as good reaſon add the word *viſible* to all other the Articles of our Faith, and make God himſelf to be worldly and viſible, and Faith to be Sight; and ſo deſtroy our whole Faith, and think to excuſe the matter with ſaying, it is only *lis de Nomine.* But Articles of Faith are not ſo to be treated. We are to contend for the Faith earneſtly, *Jude* 3. *Qui fingit nova verba, nova gignit dogmata.*

§. 6. "Men are Chriſtians in order of "Nature, before they are Members of a "particular Church. *p.* 10. *Anſw.* To be a Chriſtian is to be a Church Member, and

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to be a Church-member is to be a Christian, with no difference: If there be a Church where a man is made a Christian, he is necessarily a member thereof, or he is Schismatical; if there be none, he is *instar Ecclesiæ*, instead of a Church to himself, for God is with him, and God is all: Like as *Adam* and *Eve* after their fall being sincerely penitent, were the first Church, and *Joseph* in *Potiphars* Family, *Elias* in the Wilderness, *Daniel* in the Lions den, all these were *instar Ecclesiæ*, the same thing as a Church.

Ubi fides, ibi Ecclesia, ibi Sacerdos, ibi Baptismus, ibi Christianus. Chrysostom. as cited by Dr. *Favour* in his *Antiquity*, c. 4.

§. 7. "There are some things respecting Church-government, determined by "Christ *in genere*, but not *in specie*, but "are left to humane determination, *p.* 11, 31. *Answ.* God hath not *in specie* determined the forms of Civil government, but hath left those under the general Rules of Government to humane determination: But though there be a thousand Particulars in Christian conversation, and Church-Order and Unity, left to Christian prudence and discretion, yet is Christian prudence and discretion it self determined by God, and is not accepted of God unless it be of Faith, for *What soever is not of Faith is sin:* And Faith is supernatural and divine, Christ is the Author and Finisher of it, it is certainly above man and all humane wisdom and authority to make points of Faith. If there

Rom. 14. 23.

be any thing *in ſpecie*, reſpecting the glory of God, and either the being or well-being of the Church, or any the leaſt tittle or circumſtance reſpecting the Order and Unity of the Church, which is not unchangeably determined by God *in ſpecie*, it will neceſſarily infer the whole of Faith and Piety to be undetermined by God: For *eadem eſt ratio partium & totius*; and ſo it ſhall be wholly at the courteſie of man, and of ſin and Satan in man, whether there ſhall be a Church or no. All ſpecial determination is by Grace, and Grace is ſupernatural or it it is not Grace, but the ſame with nature, which is Pelagianiſm, and tends to Infidelity.

§. 8. "Each particular Church is a diſtinct political Society, conſiſting of a governing part, and a governed part, Paſtor and People, *p.* 19, 20, 21, 22. *Anſw.* This being an univerſal Affirmative, if it fail in any one inſtance, that is enough to render it utterly falſe. Now 1. The Church Triumphant is a particular Church, it is not the Church univerſal; for that comprizeth the Church both militant and triumphant: But none will ſay, that the Church triumphant is govern'd by a humane Paſtor or Biſhop. 2. The Church militant and triumphant do not differ eſſentially and ſpecifically, but only gradually, as an Infant and a grown Man, and not as a Man and a Brute.

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If then there be no humane Paſtor in Heaven, as an eſſential part, there can be none on earth to the Church militant. 3. The Church on earth is but a particular Church, it cannot be the univerſal, becauſe there is the Church triumphant, which is the moſt noble part, and many of the elect be yet uncalled and unborn, who in time will be added to the Church: So that queſtionleſs the preſent Church on earth is not the whole or univerſal Church, but only a part. But if this Church on earth be not a Church without a humane Paſtor as the governing part, then of neceſſity there muſt be a Pope, and the Popes ſentence will hold good againſt all that be not duly ſubject to him as head of the Church on earth under Chriſt: *Subeſſe Romano Pontifici omni humanæ creaturæ, declaramus & definimus omnino eſſe de neceſſitate Salutis:* It is altogether of neceſſity to the Salvation of every man that he be a Papiſt. 4. All Writers, both Chriſtian and Pagan, diſtinguiſh between Oeconomicks and Politicks; See the Title-Page of worthy Mr. *Baxter*'s *Chriſtian Directory*; but there could be no political Society when there were none but *Adam* and *Eve*, Husband and Wife, taking Political in this ſtrict and ordinary acception as diſtinct from Oeconomical; certainly a Family as ſuch, is not a City, nor is the Husband as ſuch, Political governor

Bonif. 8. *in Extrav. de major. & obed.* *Catech. Rom. in h. Artic.* num. 10, 11, 13.

vernor of his Wife: Yet it is certain *de fide* that *Adam* and *Eve* after their Fall were regenerate, and so were a true particular Church, and the first Church on Earth; or else we shall not know where to fix, and be unable to prove our selves a Church, and that God hath any Church in the World.

Dr. Abbot's *Counter-proof against Bishops.* c. 4. Heb. 11. Eph. 4. 5. 2 Cor. 4. 13. For holy Faith is the same for kind in all Ages: Outward modes and variations according to the Divine Will do not vary the Essence and Unity of Faith. Faith is unchangeably one, or it is not Faith. Regenerate *Adam*, *Eve* and *Abel*, were the first Believers; and Christians in deed, though not in name: And it is Faith by which the Church consisteth, and is to the whole and every part its specifying Form, what the Soul is to the Man; *Primum in unoquoque genere est mensura sequentium.* 5. Where two or three are gathered together in Christ's name, there is he in the midst of them, although there be no humane Pastor: And where is Christ the Head, and Saints his Members met together in his name, there is a Church, both name and thing. *Ibi Eccle-sia, in qua apparet Deus, & loquitur cum Sanctis suis.* 6. If Pastor and People make a Church, then Heathens be a Church: For Heathens be People, they are not Brutes; and they have Political Rulers set over them by God, who are a sort of Shepherds and Pastors:

Mat. 18. 20.

Ambros. *l.* 2. *de Jacob.* c. 7.

Paſtors: *Cyrus my Shepherd*, Iſa. 44. 28. And the Learned know, how that in *Homer Agamemnon* is frequently called *Paſtor Populi*. *David*, as King, was Political Shepherd over *Iſrael*, *Pſal.* 78. 70, 71, 72. But certainly Heathens are not a Church; for the Church is holy: It is *Cœtus Fidelium*, the Company of Believers, and not of Infidels. 7. If the Paſtor be Political Head and Governour of the Church, then the Supream Magiſtrate is not. But it is certain, that the Supream Magiſtrate is under God political Governour over all the Souls in his Dominion. The contrary Opinion is againſt the Oaths of Allegiance and Supremacy, and tendeth to Sedition. 8. If the Paſtor be unregenerate, as but too many are, and viſibly ſo; then, according to this new Doctrine, there is no Church particular; one Eſſential is wanting: It being granted by Mr. *Corbet*, *p.* 6. and proved at large by worthy Mr. *Baxter*, in his fifth *Diſputation of Right to Sacraments*, that it is only the Regenerate who are the Church *Univocally*; Hypocrites are but Church-Members *Equivocally*, having a *name to live, and are dead*; Rev. 3. 1. They are but as a wooden Leg, or glaſs Eyes, or artificial Teeth, or as Tares among the Wheat. *Nihil eſt verè & formaliter tale cum termino diminuente.* The Church is not to be defined by Equivocation.

cation. There is no relying upon terms equivocal in Points fundamental, such as is the Essence and Unity of the Church. He that is no Member of the Church, certainly cannot be Head. An unholy Man may be a valid Minister, and have Authentick and valid Commission to Preach, Baptize, give the Lords Supper; and his Office and Calling may Edifie the Church: but himself is unholy; and no unholy Man is a Member of the Church univocally. A dead man is no man. There is many a true Church of God on Earth, whose Pastor is Graceless, and the great grief of his Flock. 9. If the Pastor be the governing Part of the Church particular Essentially, then he is Head of the Church: But the Church can have but one Head. Two Heads to one Body is monstrous, like as two Husbands to one Wife is Adultery. As a subordinate Husband is none at all, but an Adulterer; so a subordinate Head of the Church is plainly none; but a Rebel against Christ, and an Underminer of the Church.

Eph. 4. 11. and 1. 22, 23. and 5. 23. Christ gave *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*; but no Head but himself. Pastors have an Office and Ministry which none may take on him without due Call; but still they are but Members, Christ is the sole Head. Only his voice is to be heard in the Church, which is a Heavenly School, where-

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in Christ is sole Master, and all be his Disciples, Pastors as well as People; thô it is true that Christ doth guide and govern this School outwardly, while Militant in this World, by the Ministry of Pastors ordinarily. Christ only is sufficient for the whole Office of an Head to the whole Church, and every Member thereof, because he is God and Man, graciously present with all his unto the end of the World, to quicken, guide, sanctifie, forgive, comfort, protect, and save his whole Body, and every Member thereof; but no meer Man can do the least part hereof: Could he do part, he could consequentially do all; and so Salvation by Christ would be wholly needless. 10. If the Pastor, as such, be an Essential Part of the Church, then when the Pastor dies, the Church dies with him, and is necessarily extinct. But this is evidently false. 11. If the Pastor be an Essential Part of the Church Particular, then the Universal and Particular Church differ Essentially, as Light and Darkness, Godly and Ungodly; and God shall be made the Author of two inconsistent and repugnant Churches; and so we make Him the Author of Sin and Confusion. It is before shewed, that all, both Protestants and Papists do vehemently disavow that there are two Churches specifically distinct: And the worthy Mr. *Baxter* in his *second Disputation*

Mat. 28. 20. *and* 18. 20.

tation of Right to Sacraments, hath no less than twenty Arguments to one Point; the last is the unanimous Judgment of *Christendom* in all Ages, with no contradiction. The Summ of all his Arguments comes to this: Do but grant two Churches of Divine Institution differing in kind, and it will infer infinite Proceeding, and so no Church at all. How this will stand with the confident Opinion of a late Eminent Writer, who maintains, that there are two Churches of Christ's Institution unalterably, differing Essentially; the Universal Church headed by Christ alone, and Particular Churches headed by their respective Pastors, I see not. To me it seems dangerous contradiction; and yet the Author of it is so confident of his own conceit, that he thinks such as deny it to be *tantum non* no Men, extreamly ignorant and mistaken. As it would be dangerous contradiction to say, our Sovereign Lord *Charles* the Second is sole King of all *England*, but the Constable or Maior of *Dover* is King of *Dover*; so it is no less dangerous contradiction to say, *Christ* is sole Head of the whole or Universal Church, but the Pastor of *Dover* is Head of the Church at *Dover*. This is the nature of things similar and homogeneous; that the whole *Species* or kind is in every part or individual: As a drop of Water is as truely Water as the whole Ocean, and one single Man

Disput. of Right to Sacram. p. 193. *Ecclesiastical Cases*, quest. 56.

Man hath as truely the nature of a Man in him as hath all Mankind. And thence it is that the Catholick Church doth rightly hold againſt *Pelagius* and his followers, that all Mankind ſinned in *Adam*. *Quando omnes, ille unus homo fuerunt.* 12. If the Paſtor be Political Governour of the Church, then the Church is to be called after the Paſtors Name. For, as worthy Mr. *Baxter* noteth, *The Body Political is informed and denominated from the governing part, or Head:* And if ſo, then it cannot be ſaid to be the Church of God at *Corinth*, but the Paſtor's Church; not the Church of God at *Epheſus*, but *Timothy*'s Church. He who gives the name, gives the thing imported by it. And thus the Church is made a meer worldly and humane thing, and is denyed to be what indeed it is; the Church of God in a heavenly, tranſcendent and ſupernatural ſenſe. Miniſters do not Baptize in their own Name, but in the Name of Chriſt. It was not *Peter*, nor *Paul*, nor *Calvin*, nor *Luther*, nor any meer Man that was Crucified for us, and that purchaſed the Church with his own Blood. *If any where thou find men profeſſing Chriſtianity called after the particular names of Men; know them to be the Synagogue of Antichriſt, and not the Church of Chriſt*, ſaith St. *Jerom.* 13. Finally, It may not be ſaid, that Chriſt himſelf is the governing part of the Church; for

Beda *in Rom.* 5.12. out of St. *Auguſtine.*

Eccleſiaſtical Caſes, queſt. 57.

1 Cor. 1. 2.

2 Cor. 1. 1.

1 Cor. 1. 13.

Cont. Lucifer. *prope finem.*

for then he ſhould be a meer Man, and not Chriſt. To be part, is to be imperfect; but Chriſt, as ſuch, is not imperfect. As Chriſt, he is very God, though alſo Man; but God cannot be part. God is all; the whole Creation makes no addition to God: And tho God be Governour of the Church, yet not in a Worldly and Political, but in a Heavenly, Divine, and Tranſcendent Senſe: Not as a part and ſocial Cauſe with Man, and only Mans Equal and Fellow; but as God, in and by Jeſus Chriſt, infinitely above all Equality and Partnerſhip with Man in cauſing the Church. It is Faith and Godly Sincerity which gives Name and Being to the Church: And this is not partly from God, and partly from Man; but the whole is from God, and the whole is from Man; but in different reſpects: From God as Sovereign Efficient, from Man as laudably Inſtrumental. Now if Chriſt be not the Supream and Principal Part, the Paſtor who pretends to derive his Commiſſion and Authority from him, and to be but a Deputy, cannot be leſs Principal, and Subordinate Part; for where is no Principal and Supream Part at all, there can be no Subordinate and Inferiour Part. *Non partim gratia, & partim liberum arbitrium, ſed totum quidem hoc, & totum illa; ſed ut totum in illo fit, & totum ex illa. Tolle liberum arbitrium, non erit quod ſalvetur; tolle gratiam*

gratiam, non erit unde ſalvetur. Opus hoc ſine duobus eſſe non poteſt, uno à quo fit, altero in quo vel cui fit. Bernard. *de liber. arbitr. & grat. Tutiores vivimus, ſi demus totum Deo, non autem nos illi ex parte & nobis ex parte committimus.* Auguſt. *de dono Perſever.* This one Errour being ſubverted, a whole Troop of Errours iſſuing from it, *tanquam ex equo Trojano*, muſt needs fall with it, according to the old and true Saying; *Grant one Abſurdity, and a thouſand follow.* As, 1. That a particular Church by the Divine Law is to conſiſt of no more than can ordinarily meet together in one place all at once, or by turns, for holy Worſhip, under the perſonal Inſpection of one or more, as their proper Paſtor or Paſtors. 2. That where are no Biſhops Dioceſan, as diſtinct from Presbyters, there is no Church. 3. That Dioceſan Epiſcopacy un-churcheth all the Pariſh Churches; or to uſe Mr. *Corbet*'s own words, *p.* 26. *Swallows hundreds of Political Churches that are of Chriſt's Inſtitution.* 4. That Pariſh-bounds, or which is the ſame, the bounds of particular Churches outwardly, are not mediately of Divine Inſtitution. 5. That the Supream Civil Power is but an Accident to the Church. 6. That the parts of the Church be ſimilar or diſſimilar, more ſimple or more compound. 7. That Baptiſm, as ſuch, entreth

into the Universal Church only, and not into a particular Church 8. That a man may be inwardly a Member of the Universal Church, and yet of no particular Church outwardly. 9. That a man duly cast out of the Church Particular, is not thereby cast out of the Church Universal. 10. That the Ministry is before the Church. 11. That there is one Visible Universal Church. 12. That the first Baptized Person was not Baptiz'd into a pre-existent Church. 13. That the same man may be a Teacher to Infidels, but not a Pastor. 14. That there can be no particular Church without a Church-covenant mutual between the Pastor and each Member, as distinct from the universal Church covenant by which we become Christians. 15. That Councils and Synods are for Concord, but not for Regiment and Authority. 16. That a Christian Nation or Kingdom, as such, is not a Church, or but so equivocally. 17. That it doth not belong to the People to choose a Minister, but it doth belong to them to choose or consent who shall be their Minister. 18. That the Church is specifically two; a Church which is so materially, but not formally; and a Church which is so both materially and formally: or in other words; that there is an organized and unorganized Church: The former is a Polity, and the other only a Community.

nity. 19. That a Paſtor beareth no relation to Infidels. 20. That there are particular Churches diſtinct not only from one another, but from the whole or Univerſal; and ſcarce any but *Seekers* will deny it. 21. That a Miniſter of the Goſpel is but like the Conſtable of a Town, or Maior of a City, who hath no Office out of his own bounds; out of his own Pariſh he is no Miniſter. 22. That Ordination is the ſame with popular Election, and may therefore be *toties, quoties.* 23. That ſuch as refuſe to joyn in the particular Combinational Church-covenant, or have not joyned in it, though they be Godly, and dwellers in the Pariſh, may not themſelves be admitted to adult particular Church priviledges, nor their Infants to Baptiſm. 24. That it is equivocal ſpeaking to ſay, *e. g.* The Catholick Church at *Hippo*, at this or that place. All theſe, and many more groſs Errours, are owing to this one Capital Errour, as their Fountain; that every particular Church by the Divine Law doth conſiſt of two diſtinct parts Eſſentially, a guiding and a guided part, as a Political Society. I ſhall not ſtand to confute them particularly, or name the Authors of them. Errour is a foul thing, and naturally we do not love to hear of our Errours; ſo hard is it to be ſelf-denying, and give Glory to God.

§. 9. "It hath been well observed, that "the term Catholick Church, hath been "sometimes used of a particular Church, *p.* 7.

Disput. of Right to Sacram. P. 478.

Answ. Worthy Mr. *Baxter* counts it *ridiculous to distinguish between Catholick and Universal, and doth not believe that ever one reputed wise and orthodox, did distinguish between them:* I suppose himself and all that be of common understanding, at least all that be learned, will acknowledge that it is equally ridiculous to distinguish between whole and Universal, as also between whole and Catholick: These three, The Whole, The Catholick, The Universal, mean the same in different expressions; the first is *English*, the second is borrowed from the *Greek*, and the third from the *Latin*. Now the Scripture, Grammar, and universal approved Custom warrant it as most proper speaking to say, The whole Church at *Jerusalem*. *Act.* 15. 22. The whole Church at *Corinth*. 1 *Cor.* 14. 23. And consequently it must needs be equally proper to say, The Universal, or the Catholick Church there. In St. *Augustine's* time, the common use through out *Christendom*, was to call every true and Orthodox Church, not only *a* Catholick Church, but *the* Catholick Church at this or that place, and if a man had spoken otherwise he could not have been understood. *Tenenda est nobis Christiana Religio & ejus Ecclesia*

De vera Relig. c. 7.

cleſia Communicatio, quæ Catholica eſt, & Catholica nominatur, non ſolum a ſuis, ſed etiam ab inimicis; velint enim nolintve, ipſi quoque Hæretici & Schiſmatum alumni quando non cum ſuis, ſed cum extraneis loquuntur, Catholicam nihil aliud quam Catholicam vocant: non enim poſſunt intelligi, niſi hoc eam nomine diſcernant, quo ab univerſo orbe nuncupatur. If the Reader will be at ſo much pains, he may ſee in Dr. *R. Abbot*'s *Counter-proof againſt Dr.* Biſhop, *c.* 4. a multitude of citations out of the Ancients to this purpoſe: *Leo Papa Eccleſiæ Catholicæ urbis Romæ. Conſtantinus Catholicæ Alexandrinorum Eccleſiæ*; with many more. *Sozomen* relates, *lib.* 7. *c.* 4. that *Theodoſius* the Emperour made a Law, *ut illorum duntaxat Eccleſia diceretur Catholica, qui Trinitatem divinam æquali honore colerent; qui diverſum ſentirent hæreticos appellandos, ignominia notandos eſſe, & ſupplicio afficiendos.* Suppoſe we the particular Church at *Corinth*, or any other particular Church, this may be conſidered two ways: 1. As in it ſelf, and ſo it is a Church, and the Body of Chriſt, and is ſo called by the Holy Ghoſt, 1 *Cor.* 12. 27. And being Chriſts body, it muſt needs be Whole, Catholick, and Univerſal: for Chriſt cannot have a half-body, nor a dead body, nor any lifeleſs, rotten or putrid members. But all the Members of Chriſt have heavenly life in them, they be all holy in meaſure. 2. With

Leo. *Epiſt.* 12. *Sacrat. hiſtor.* l. 3. c. 13.

Mr. Abbot *againſt Churchforſakers.* §. 10.

The whole Duty of Nations. p. 43, 44, 47.

reference to the reſt of the Church, both militant and triumphant, and ſo it is but a part of the univerſal Church. But then it is a ſimilar part, the nature whereof is that the whole ſpecies is in every individual. One and the ſame thing cannot in the ſame reſpects be whole and part, one and many; but in different reſpects it may. There is one holy Catholick or univerſal Church, comprizing the Elect in all Ages, either as called or to be called. This univerſal Church is inwardly but one, outwardly it is not one but many. So that there is inwardly, myſtically, and inviſibly but one Church of God, part whereof is triumphant, and part is militant: but outwardly, locally, and viſibly there are many diſtinct particular Churches; diſtinct I ſay from one another, but not from the whole or univerſal. For as where there are no parts there can be no whole, no members no body: ſo the whole as diſtinct from all the parts is a meer notion or Chymera. And as all are not *Iſrael* that are of *Iſrael*; ſo all are not the Church which are of it. But it is only the Godly which are the Church and Spouſe of Chriſt. In the natural and civil body there are diſſimilar and ſimilar parts, there is mixture and compoſition: but in the heavenly body of Chriſt, which is wholly ſupernatural, and conſiſteth by Faith, there is no diſſimilitude, deceit, mixture,

Sicut videmus, quod in uno homine eſt una anima & unum Corpus, & tamen ſunt diverſa membra ipſius: ita Eccleſia Catholica eſt unum Corpus, & habet diverſa membra, anima autem quæ hoc corpus vivificat, eſt Spiritus Sanctus: Aquin. *in* Expoſ. Symb. Apoſt.

ture, compoſition, and double-mindedneſs: but they be all one in Chriſt Jeſus, they be all by Adoption Children of God, and be like unto him in Holineſs, and have their converſation in Simplicity and godly Sincerity, 2 *Cor.* 1. 12. Gal. 3. 26, 27, 28. Col. 3. 11.

§ 10. "The ſame Church may be a true "and a falſe Church in different reſpects, "*p.* 33. *Anſw.* As the ſame Church cannot be both ſaved and damned, ſo it cannot be both true and falſe; if it be a true Church, it is in no reſpect falſe; if it be a falſe Church, it is not true in any reſpect. A true Church may have many Spots, Errours, Defects and Deformities, and yet may not be ſaid to be a falſe Church becauſe of theſe. As a true and living man may not be ſaid to be a Brute and no Man, becauſe of ſome natural defects and deformities, or of Sickneſs and Diſtempers. And a falſe Church may have many good things in it, and yet it may not be ſaid to be a true Church in reſpect thereof; as a Corps may not be ſaid to be a true man, though there be the outward Figure. Truth and falſhood, holineſs and unholineſs do mutually expell each other. Suppoſe a true Church, and you ſuppoſe it truly Godly, and ſo muſt needs be ſaved. And can the ſame be in other reſpects ungodly and damned? *Falſa Eccleſia falſo dicitur Eccleſia*, Chamier. Panſtrat. Cathol. *tom.* 5. *l.* 1. *c.* 2. §. 1.

§. 11. "I doubt not but a man may be

" truly godly, and yet ignorantly live in a " courſe of idolatry, *p.* 208, 209. *Anſw.* A godly Idolater is as very a contradiction and impoſſible as a loyal Traitor, or a chaſt Adultereſs. There can no one inſtance be given in all the Scripture of a godly man who did live in the conſtant practice of the Sin of Idolatry, known or unknown, in any kind or degree. God's Word is plain; Idolaters ſo living and dying cannot be ſaved. *Rev.* 21. 8. & 22. 15. *Eph.* 5. 5. *Gal.* 5. 19, 20, 21. 1 *Cor.* 6. 9, 10. Go a hairs breadth from this Standard, and we make a new Bible. Two things muſt be faſt held, or Divinity is ſubverted: 1. That it will not ſtand with true Godlineſs to live in the ordinary practice of the leaſt known Sin with love and allowance. 2. That it will not ſtand with true Godlineſs to live in the ordinary practice of Idolatry, though unknown. By Idolatry is meant, the Adoration, Love, Delight in, Fear, and Worſhip of that as God, which is not God; whether it be by the Heart inwardly, or by the Body outwardly. No degree of Idolatry, no kind of Idolatry can be in a Godly Man ordinarily, thô not known. The proof lyes on their part which affirm it, which can never be made out from Scripture, and all other proof is too ſhort, it is not proof but falſhood. There may be in a Godly Man much unperceived

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Errour and Superſtition, but not Idolatry ordinarily. All Idolatry is Sin, but all Sin is not Idolatry. So all Idolatry is Errour and Superſtition; but all Errour and Superſtition is not Idolatry; this is giving Divine Honour to that which is not God, and is made a mark of God's vengeance and ſeverity againſt the ungodly. *Rom.* 1. 21, 22, 23, 24, 25. *Non omnis ſuperſtitioſus eſt proprie idololatra, etſi omnis idololatra ſit ſuperſtitioſus*: I will make anſwer to the moſt principal Objections. *Leydens Synopſ. pur. Theol. Diſput.* 19. §. 3.

Obj. 1. There is Covetouſneſs in ſome degree in the Godly, and Covetouſneſs is Idolatry.

Anſw. Covetouſneſs known and loved is Idolatry, and Covetouſneſs not known where it reigns and is joined with a courſe of impenitency is Idolatry; and ſo indeed is every ſin, as joined with unholineſs and impenitency Idolatry, and a breach of the firſt Commandment; and this is the ſtate and caſe of all the ungodly. But in every godly man there is a ſincere hatred of Covetouſneſs and of all other ſin, and a ſincere love to God, and where is ſincere Love to God and Hatred of Sin, there is no degree of Idolatry. Sin as in it ſelf is the ſame, but as it is in the Godly, it is mortified, hated, abandoned, and deteſted ſincerely, though but imperfectly: but in all the Ungodly ſin is loved,

loved, unmortified and idolized, and ſo it differs not in degree but in kind from ſin as it is in the godly. So that there is no tincture, or degree of idolatrous Covetouſneſs in any Godly man ordinarily.

Obj. 2. Many may be guilty of Idolatry of meer ſimplicity and ignorance; did they know, they would not do it.

1 Tim. 1. 13. 1 Cor. 2. 8. Act. 3. 17. 19.

Anſw. The ſame may be ſaid of *Paul* before his Converſion, and of the Murderers of Chriſt; they did what they did ignorantly, had they known, they would not have crucified the Lord of Glory. And yet that is no excuſe: It may excuſe *a tanto*, *a toto* it cannot. Without doubt had they died without ſound Converſion, they had periſhed. Where ignorance reigns it is damnable, and where is the ordinary practice of Idolatry, there ignorance reigns. The man doth things worthy of ſtripes, and therefore ſhall be beaten, though he did not know.

Iſa. 27. 11. Hoſ. 4. 6. Luk. 12. 48.

Obj. 3. The Church of *Rome* is a Church in ſuch ſort as were the ten Tribes in the time of *Elias*.

Anſw. God had his ſeven thouſand then which had not bowed the knee to *Baal*. That doth intimate that if they had bowed the knee to *Baal*, they had been *Baalites* indeed, and no ſincere Worſhippers of God. God may have his thouſands in Popiſh Countries, but then they are not idolatrous Papiſts, but ſincere

ſincere deteſters of Popiſh Idolatry, as good *Obadiah* in the Family of idolatrous *Ahab* and *Jezabel*, as good *Abijah* in the Family of his idolatrous Father *Jeroboam*, as *Lot* in *Sodom*, and the Holy Worſhippers in *Iſrael*, who neither kiſſed the Calves, nor bowed to *Baal*; but kept themſelves pure from all Idolatry, though not from all errour and defilement.

Obj. 4. An adulterous Wife not divorced, may yet bring forth legitimate Children to her Husband.

Anſw. But not if ſhe refuſe to come at him, and live ſeparate from him. What Children ſhe bears then, are not legitimate but illegitimate, and born in adultery.

Obj. 5. The Papiſts are guilty of Idolatry materially, but not formally, as *Jacob* was guily of Fornication in lying with *Leah* whom he thought to be *Rachel*, materially though not formally; and as many of the godly anciently were guilty of adultery materially, though not formally, in having many Wives.

Anſw. There is no ſuch diſtinction of Sin materially and formally. There are many actions of wicked men materially good, but for want of holy Principles and Ends they are not adequately good. But there can be nothing truly ſinful, but it is adequately ſinful. For *bonum non oritur niſi ex cauſis integris*,

gris, malum ex quolibet defectu. Meer matter and form as such is not sin. But all sin is deformity, and an abuse of matter. To say that sin is a material thing, is to make God the author of it. For every material thing is good for something, is useful and serviceable to some good end, and so God must needs be author of it, because he is necessarily though freely the author of all good. But sin is not at all good, it is not ordinable to any good end, it is no way eligible, it is worse than nothing. Thô God see it good to permit sin, yet it is with sincere abhorrence of it, and as knowing that no good can possibly come of sin as from it self. Those then who in excuse of the Papists or others make them to be guilty of Idolatry, Fornication, or other sin materially but not formally, do unavoidably lay these Sins at Gods door, by implying that Idolatry, Adultery, *&c.* are material and useful things, and then God must needs be author of them, which is to blaspheme. The utmost that can be made of *Jacobs* fact with *Leah*, and the custom in those times of having many Wives, is only this, that they sinned therein. If this be admitted, it will no way warrant the Conclusion, That therefore a man may be godly, and yet live in the ordinary practice of Idolatry. Certainly all sin is not Idolatry, though all Idolatry be sin.

Obj. 6.

Obj. 6. Papiſts may be ſaved as Chriſtians, though not as Papiſts.

Anſw. But if they be damned as Papiſtical Idolaters, they then cannot be ſaved.

Obj. 7. They hold the foundation directly, and do but overturn it by conſequence.

Anſw. The Queſtion is not how they overturn it, but whether they do at all overturn it? It mattereth not how a man murdered himſelf, if indeed he be murdered, and was murdered by himſelf: there is then no hope of his recovery to life, and he muſt needs be a murderer; whether he murdered himſelf directly or not, doth not alter the caſe. Suppoſe them Papiſts, and you ſuppoſe them to be Idolaters, and if the ordinary practice of Idolatry doth not overturn the foundation, nothing doth. The Mungrels in the time of *Elias* did not directly deny the God of *Iſrael*, but they did halt between God and *Baal*. And ſo do Papiſts. We do not deny them the Name of a Church; but then they are an Idolatrous Church. An Adulterous Wife is not no Wife: but ſhe is worſe than a meer Harlot.

Obj. 8. Their Baptiſm and Miniſtry is valid.

Anſw. That may be, and yet they may be ungodly. All that baptize and are baptized are not Godly. *Hophni* and *Phineas* were Prieſts of the Lord, and yet Sons of *Beli-*

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al. *Judas* was an Apoſtle and yet unholy, and called by Chriſt a Devil.

Obj. 9. A Godly man may hold an errour in it ſelf againſt the Foundation.

Anſw. But he cannot make a God of his errour, for then it is not errour but a Luſt or Idol ſet up in his heart againſt God, which is a tranſcendent vice, and where it is ordinary or frequent muſt needs expell all true Grace and Godlineſs.

Obj. 10. There are degrees of Idolatry.

Anſw. The leaſt degree hereof is Treaſon againſt God, a going a Whoring from him, and a breach of the firſt Commandment, and ſo is contrary to ſincere Godlineſs, Repentance, and Mortification, where it is frequent and cuſtomary. *Hoſ.* 14. 8. *Ephraim ſhall ſay, What have I to do any more with Idols?*

Obj. 11. Proteſtants be as in a ſound Ship well balanced and tackled, Papiſts be as in an old rotten Ship, full of Leaks.

Anſw. The Church and ſo the Ship is myſtically but one. While Chriſt is in the Ship, all in it are ſafe and ſecure: but Chriſt can ſuffer no Idolatry in his Church. And therefore Papiſts are not in the Ship with Chriſt and his Holy Catholick Church, but they have caſt themſelves out by Idolatry; and we cry to them, and offer them our beſt help for their eſcape, and they chuſe rather

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to drown and periſh in their Idolatry, than come into the Ship by Repentance, and be one with Chriſt and the Catholick Church.

Obj. 12. Salvation may be with them, though more difficultly and rarely.

Anſw. Salvation is rare and difficult with us. Many are called, and but few choſen. To ſuppoſe Salvation an eaſie matter, is licentious Doctrine.

Obj. 13. It is not ſimply eaſie with us, but comparatively it is more eaſie with us than with them.

Anſw. That cannot be more eaſie, which is wholly impoſſible without Chriſt, and is the moſt rare and precious thing in the world, and no difficulty may compare with it, becauſe of mans weakneſs through Original Sin. The love of Chriſt cannot conſiſt with the love of Sin ordinarily. And where is ordinarily Idolatry, there is ordinarily the love of Sin.

Obj. 14. Our firſt Reformers did not make a new Church, but only reform the old.

Anſw. Our firſt Reformers in departing from Idolatry, of Ungodly became Godly. They did put away their Idolatrous and Unholy Hearts and Lives, and became new Creatures and Sincere Worſhippers of God. But had there been no Idolatry in the Church of *Rome*, there had been no ground for their Reformation. *Cum nulla ſit conſenſio Templi*

Synops. pur. Theolog. Disput. 19. §. 32.

pli Dei cum Idolis, merito ab Ecclesia Romana Secessionem fecerunt Orthodoxi, obtemperantes Patris mandato. 2 Cor. 6. 16, 17. "No "Christian must pretend Holiness against "Unity and Peace, and every tender Con- "science should be as tender of Church-di- "visions and real Schisms, as of Drunken- "ness, Whoredom, or such other enormous "Crimes. *Mr.* Baxter's *Reas. of the Christi-* "*an Relig.* p. 485. Of necessity there must be some Standard of Church-unity. There can be no Standard but this; Where is Christ graciously present with his People in holy Worship, and no Idolatry, no peril of Salvation, there is safety: To go from such a Church under pretence of more purity and Reformation, is to lay a foundation for infinite Proceeding, and endless Church-divisions and Desolations. We cannot be more holy than Christ; while he by Faith stayes with a People, well may we. In going from the Unity of the Church, we go from Life Eternal.

Obj. 15. Though there be no Idolatry, yet if any the least Sin be imposed, that is just ground of Separation.

Ans. The imposing of the least known Sin is Idolatry on his part that imposeth it, and consent unto any the least known Sin is Idolatry on his part that knowingly consenteth. But set aside the Idolatry of the Church of *Rome*,

Rome, and there is nothing in the Popish Worship but what is tolerable at least for Peace sake. There is not any Church on Earth so pure and reformed, but still it is capable of being more pure and reformed: for sinless perfection is not to be attained in this life. And do but suppose the Church of *Rome* to be free from Idolatry, and of necessity it is a true and godly Church of Christ, from which no man may separate. Separation from a true and godly Church of Christ, is contrary to Charity: and all Religion without Charity is nothing worth before God. 1 Cor. 13. If any shall think me uncharitable, I wish them to consider, that that is no Charity, which destroys it self and those whom it seeks to save. We by holding an Idolatrous Papist may be saved, are condemned out of our own mouth, as guilty of overturning two Articles of Faith, *The Holy Catholick Church*, *The Communion of Saints*. In going from any one part of Christ's Church, we consequentially go from the whole, and so are Excommunicate from Christ the Head, and his whole Body Mystical the Church, by our own Schismatical and Saint-hating Spirit: as the Hand cut off from the Arm is cut off from the whole Body, and none but God the Author of Life can restore it. And the Papists by relying on our concession rely upon a broken Reed. I must confess that this is one thing which hath

been a great ſtay to me againſt the Arguments of Non-conformiſts againſt the Croſs, Surplice, and Kneeling; and the Common-prayer Service. If their Arguments prove any thing, (I ſpeak as to Lay-Communion) to my underſtanding they prove more than they would have them to prove; and that is, a conſtant courſe of Idolatry in all the Conforming Miniſters and People, from the time of King *Edward* the Sixth to this preſent moment; and if thoſe who live in the conſtant practice of Idolatry can be truely godly; for my part it is beyond me, and I think beyond any other man to prove, that there is any difference between Godly and Ungodly. Let what will be ſaid in excuſe of Chriſtian Idolaters, the ſame with advantage may be ſaid for Heathen Idolaters.

§. 12. "The Papiſts do not take the "Bread to be the Deity, nor to be he that "is God, ſave only according to his humane "Body, into which they believe the Bread "is changed, and ſo worſhip it as our Lord's "Body; or to expreſs it in the moſt favour-"able ſenſe, they worſhip him as there pre-"ſent in his proper Body, and withal wor-"ſhip the Bread ſuppoſed to be that Body. "*p.* 192. *Anſw.* The intention of the Papiſts is not to worſhip the meer Body of Chriſt as in it ſelf; for as ſo taken it is but a Creature, and to give divine Honour to it

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is Idolatry. But if they act according to their Principles, they do then suppose that after the words of Consecration, the Bread is not Bread, but Jesus Christ himself as present there in Body. And as Christ they adore it. They do not in the Mystery of Transubstantion perform any worship at all to Christ, but they worship the Bread as supposing it to be Christ himself there present in Body. They do not worship Christ as there present in Body; that only did the Apostles at the first Institution, when Christ himself as to his humane Nature was present to their eyes. To worship Christ in his Body is but what all the Saints in Heaven and Earth do; but to imagine a false Christ, and worship that as Christ which really is not, is Idolatry. If the Bread be not Bread, but Christ himself there present in Body, then neither the Papists nor we be in Errour, but God only shall be in fault, as imposing the grossest delusion upon men, in obliging us to believe things contrary to common sense. We may and do believe things above sense, but no man can believe things contrary to sense, because sense is of God. So that if sense as such deceive, it is God, who is the Author of sense, upon whom the deceit must lie: and consequently, if the Papists Opinion should hold true, that the Bread is not Bread, all they gain by it is only this, that in the end

God ſhall not be himſelf, but an omnipotent Satan and the grand Deceiver of all. But if indeed the Bread be very Bread, as it is infalliby certain that it is; then the Papiſts by their own confeſſion are guilty of the greateſt and vileſt Idolatry that ever was. According to their own Principle they make their Maker, and then kill and eat him; they are alſo makers of Chriſt as Man, and Man-killers, and Man-eaters. So many places as this Myſtery is acted in, there are ſo many falſe Chriſts. And ſo often as they do this abomination, ſo often they make and unmake Chriſt. And ſuch a heap of Blaſphemies, Idolatries, Contradictions, Abſurdities, Impoſſibilities, and Impieties are contained in this one piece of darkneſs, that to be only lukewarm againſt them is to be abominable. But if they do not practice according to their Principle, they are then Hypocrites, and ſtand anathematized by their own *Trent*-Council, which accurſeth all thoſe who do not adore with ſupream Worſhip what we believe, know, and are ſure is Bread: *Qui Sacramentum hoc latriæ cultu, etiam externo, adorandum aut in Proceſſionibus circumgeſtandum, aut publicè ut adoretur proponendum eſſe negant.*

Seſs. 3. *Can.* 6.

§. 13. "Our Faith doth not reſt ſimply "and finally, but mediately on Chriſt, as he "is our Mediator God-man. Mediation is "not

"not neceſſary to the Godhead. Chriſt's "Mediatory Power and Glory as God-man, "is different from his natural and eſſential "Power and Glory. And therefore he is "worſhipped with Divine Worſhip, not "as Mediator, but as God: *p.* 198, 199. *Anſw.* Chriſt is Mediator, and as Mediator he is God, though alſo Man: Yet as Mediator he is God, and therefore our Faith may and doth reſt ſimply and finally upon him as Mediator. *Ye believe in God, believe alſo in me.* Joh. 14. 1. He is not only the Way, but alſo the Truth, and the Life, *v.* 6. And what may we reſt our Faith on, if not upon him who as Mediator is Truth it ſelf, and cannot lie? Chriſt is the way to Chriſt, and God is the way to God. Chriſt as ſuch is *the firſt and the laſt, the beginning and the end*; Rev. 22. 13. In the Divine Being we may diſtinguiſh, 1. The Divine Eſſence. 2. The three Divine Perſons. 3. The Divine Will as from Eternity purpoſed in time to create the World, to permit the Fall; that Chriſt the ſecond Perſon in Trinity, ſhall become Man, and ranſome all the Elect by his Blood, and be Head over all things to the Church. Now the two former are ſimply neceſſary, and had been for ever though the World had not been: but it was God's free pleaſure to make the World, and had he ſo pleaſed, we had never been. But ſuppoſing the Divine

Will from Everlasting so and so purposed, the work of Redemption cannot but be, and the Glory of Christ as Mediator is the Essential Glory of God as truly as is the divine Will of the Father, the Son, and the Holy Ghost. Either the Mediator as such is God, or he is not: If yea, then Divine Honour must needs be due unto him, as he is Mediator. If not, then Christ is but a meer Man, which is Arrianism and Blasphemy. The Humanity of Christ is not a part of Christ; for that will infer his Deity to be the other part. But the Deity cannot be a part, for then God should be imperfect, and beholding to the Humanity for Perfection, which cannot be. The Humanity makes no addition to the Deity, yet is not Christ Mediator only as God, nor only as Man, but as Christ very God and Man. And I conceive it may truly be said, that the Flesh and Humanity of Christ is omnipresent to the Faith of his People, not as in it self, but as it is the Flesh of him who is very God, and is so apprehended by our Faith. So that it is not the bare hypostatical Union as such, nor the exalted Majesty of Christ as such, which renders the Flesh of Christ omnipresent and ubiquitary, but the hypostatical Union as apprehended by Faith to him who so apprehendeth. Christ is the same as in himself, but he is not the same to Infidels and to Believers. To the former he

he is made a Liar and not Christ through their own Unbelief. To the latter he is very Christ, because of their Faith: and there being no parts in Christ, if I may so speak, both *totus Christus*, and *totum Christi*, is every where present to the Faith of the godly. The *Lutherans* (as they are called) do soundly acknowledge, that if an Infidel should receive the Lord's Supper, it would not be the Lord's Supper to him, nor would Christ's Flesh be really present to him. And the *Calvinists* (as they are called) do hold, that the Flesh of Christ is really and not imaginarily partaked of by the Faithful in the Sacrament, and is really present to all their Souls, and is heavenly and spiritual nourishment to them through Faith: which could not be if the Flesh of Christ were not really omnipresent to our Faith; so as it is not to Infidels. But I heartily wish this Doctrine of Mr. *Corbet*'s may die and spread no further, that the Mediator is not to be worshipped with Divine Worship as Mediator, and that Mediation is not necessary to the God-head. For it is consequentially to make the Mediator as such a meer Man, and not God and Man: and it is also to say, It is not necessary that God be the Creator, the Governour, and upholder of all things, the Portion of his People in Christ Eternally, and the Avenger of all Wickedness; and that the Divine Will be it self Eternally.

1 *Joh.* 5. 10

Zanch. *In dic. de dif. fid. in. cœn. Dom.* Dr. Field *of the Church.* b. 2. c. 35. Hooker's *Eccleſiaſt. pol.* b. 5. *Practice of Piety*, p. 11.

§. 14. "I hold it lawful and expedient, "that the Elders or Paſtors of a particular "Church ſhould ſtatedly defer to one that is "ableſt among them, a guiding power over "them, in Ordination and Diſcipline, and "other Church-affairs. I hold it not unfit that "this perſon ſhould for diſtinctions ſake have "the Title of Biſhop given him, thô he be "not of an eſſentially different Order from "the reſt of the Paſtors, but only of a Superi-"our Degree in the ſame holy Order." *p.* 135. *Anſw.* I do only argue *ex Conceſſis*: They who grant the Biſhop to be a different degree from ordinary Presbyters, and to have a certain Office as Biſhop diſtinct from that of Presbyters, cannot in reaſon deny him to be a different Order. For Order requires that each one keep him to his proper Office; and here the word *Degree* hath a ſpecial meaning, and is to be conſtrued *ſecundum ſubjectam materiam*. The Deacons Office is called a Degree, 1 *Tim.* 3. 13. yet all confeſs this to be a different Order from Presbyters. We are not to be determined by School-Divinity and humane Sophiſtry, wherein conſiſteth the difference between an holy Order, and an holy Degree of men, in the Church. Gods Word, and Principles of Faith and Piety, and the evidence of the thing it ſelf, do not ſuggeſt any ſuch nice diſtinction between Order and Degree. As in Heraldry, an Eſquire, a Knight, a Baronet, an

an Earl, a Duke be different Orders and Degrees of Honour; and as in military Affairs, the Office of a Lieutenant, a Captain, a Major, a Collonel, be different Degrees, places of truſt, and Orders of men in the Army; ſo in the Church the Deacon, the Preſbyter, and the Biſhop being granted to be three diſtinct Offices and degrees, I ſee not how they can be denyed to be three diſtinct Orders. Finally, if Biſhops and Presbyters be truly godly, ſelf-denying, and Enſamples to the Flock, the Church will be in flouriſhing Condition: but if either be ungodly, and much more if both be ſo, it will be to the damage of the Church. Some may think the way of Church-government as in the Forreign Churches where are no Biſhops, to be beſt: and others may think the way by Biſhops to be beſt. And both theſe may retain their different Opinions, and live in love and peace. But as for thoſe on one hand which ſay, No Dioceſan Biſhops, no Church; and for thoſe on the other hand which ſay, Where are Dioceſan Biſhops, there all the Pariſh-Churches are unchurched and ſwallowed: both theſe Principles ſeem to me to lead to Infidelity. Did ſuch men as *Cranmer*, *Ridley*, *Hooper*, *Latimer*, *Farrar*, Martyrs; and *Jewel*, *Grindal*, *Abbot*, *Pilkington*, *Lake*, *Morton*, *Hall*, *Davenant*, *Brownrigg*, *Babington*, *Uſher*, *Downam*, &c. unchurch

unchurch and ſwallow all the Pariſh-Churches, or particular Churches of Chriſts inſtitution? No doubt but they were men, and Children of *Adam*, as all are, and ſo they muſt needs have their errours and imperfections. But we have great reaſon to think they were godly men, and many of them eminently ſo. But if we ſuppoſe men eminently godly to live in the ordinary practice of ſuch errours as do unchurch and ſwallow all the Churches of Chriſts inſtitution, *quantum in ſe*, what more can we ſay of ungodly men, and thoſe who are moſt ungodly, yea of the Devil himſelf? He doth not, he cannot devour all the Churches of Chriſts inſtitution, it is not in his Power to do it,
1 Pet. 5. 8. but *quantum in ſe* he doth it. And if good and holy men do ſo too, I cannot ſee what difference there is between them and Satan, light and darkneſs, Chriſt and *Belial*? O how dangerous a thing is Error, which leadeth men of ſuch eminent worth and piety into ſuch Principles as unavoidably lead to Infidelity, and to contend for them as truth! Certainly if Pariſh-bounds be not of divine inſtitution, there can be no ſuch thing as Pariſh-Churches of divine inſtitution; no Pariſh-Churches no particular Churches, no particular Churches as parts, no Catholick or univerſal Church as whole; no Catholick Church no Creed, no Creed no God.

If God by Divine Inſtitution hath ſet no bounds to the Miniſtry of this or that man, he is then a boundleſs man, thus every Paſtor of a ſingle or particular Church is made a Pope, the whole world is turned into one Pariſh or paſtoral Charge, and all diſtinction of Churches outwardly is deſtroyed. And therefore the way of differencing Churches from one another (not by the univerſal Church-covenant, which eſtabliſheth meet local limits and Church-bounds as neceſſary *ex natura rei* to the being and diſtinction of particular Churches in holy unity : but) by an humane covenant, mutual between the Paſtor and each member as diſtinct from the univerſal Church-covenant, and what is contained therein, is certainly in it ſelf againſt the eſſence and unity of Chriſts Church, whatever by one or other ſhall be ſaid in defence of it. But then it is to be adverted that pariſh-bounds are of divine inſtitution not immediately, but mediately : and that as the Sabbath ſo pariſh-bounds were made for men, and not men for them ; and that the health, proſperity, and Salvation of the Soul is the Supream law, unto which Pariſh-bounds and all humane conſtitutions muſt give place.

Of

Of Grace and Free-will againſt ſome gre miſtakes of the late very reverend M John Corbet.

Sect. 1. I Will firſt ſet down what I take to b the plain Sum of the truth in the points, and it is this: That all good is fro God, and all ſin is from our ſelves: Th there is in all men Free-will, which is ſuf cient to Silence them out of their own mou and leave them without excuſe; but is n ſufficient for faith and perſeverance in an without ſupernatural grace: That nothi can come to paſs in time, unleſs God ſh omnipotently cauſe it if good; or permit an not prevent it if ſinful: That God doth n will ſin; yet doth he willingly permit an not hinder it: That of faith and perſeve rance the whole is from God, and the whol is from man, but in different reſpects; fro God as ſoveraign efficient, from man as la dably inſtrumental: That what God is i any one inſtant that he is eternally, in me cy to *Abraham*, *Moſes*, and the reſt of th elect in Chriſt through faith and perſeve rance, both which are the gift of God; an in ſeverity to *Cain*, *Judas*, and the reſt o the non-elect dying in their ſins: That non ca

an find out the Almighty unto perfection, et ſo much as is needful to ſalvation is plainly contained in the Scripture to the Faith of Gods people, and is infallibly true. All this o my underſtanding Mr. *Corbet* doth own nd agree to, but he ſeems to pull it all down y inconſiſtent and contrary errours. Againſt which I write, not againſt him, whom I nake no doubt to be a bleſſed Saint in Heaven. The amicable, ſincere, and ſeaſonable defence of the Truth againſt his or any ther good mans miſtakes, ought not to offend any. I ſhall next ſet down ſundry things ut of his *Humble Endeavour*, and adjoin rief Animadverſions on them.

Sect. 2. "Surely it is too high preſumption for man to ſay, that God cannot decree or firmly will that humane act, which is in part ſuſpended on mans will, and put under his undetermined liberty. *pag.* 2. *Animad.* It is ſober Truth to ſay, that either he whole of the act is put under mans will, r no part. For there is the ſame reaſon f the parts and the whole. Repentance is not n part the work of God, and in part the work f man, but the whole of it from firſt to laſt s the work of man by gracious ſoveraign Cauſation and Efficiency from God. To ſcribe but part to God, and part to Man, s to render God imperfect, and man a ſoial cauſe and equal with God. *Miſeren-*

tis

tis est Dei, ut totum Deo detur. August. *Enchir.* c. 32. *Nullatenus sinimus imo salubriter prohibemus, tam in nostra fide quam in nostro opere tanquam nostrum nobis aliquid vendicare.* Fulgent. *ad* Mom. *l.* 1.

Sect. 3. "Gods decree is not necessary to "an event, by way of Causation. It is un"denyable, that God can certainly foreknow "that a man will do that which he hath "power not to do, *p.* 2, 3. *Animad.* God cannot decree a Sinful event, but his decree is necessary to every holy and good event, otherwise he should not be the Author of all good, and all things would be ruled by the Idol luck and chance. Supposing God purpose to permit the fall of the Angels and Gods prescience thereof, their fall must needs be infallibly future, and cannot but be. But this hindreth not but that with respect to their will which was free, and left to act without constraint, their fall was evitable, and their perseverance possible. God can indeed foreknow that a man will do that which he hath power not to do: but he could not know it did he not know his own purpose to permit and not prevent the doing thereof. Dr. *Field of the Church.* b. 3. c. 23.

Armin. adv. Perkins. *p.* 136.

Sect. 4. "It is the perfection of the Di"vine will to choose all that is eligible, or "fittest to come to pass. *p.* 4. *An.* If so, then of necessity God must choose all both Angels

Angels and men, or none at all. For as in themſelves they be all equal, no one is more eligible than another. But where all are choſen, and none are refuſed, there is no Election at all. This then hath in it the Summ of *Pelagianiſm*, that we by our merits and goodneſs do firſt make our ſelves eligible and lovely, and then God doth chuſe and love us. But Chriſt ſaith, Ye have not choſen me, but I have choſen you, *Joh.* 15. 16. *Gratia non invenit, ſed efficit merita. Non eligit bonos, ſed quos elegit, facit bonos.* Beda *in loc.* God hath choſen us in Chriſt before the Foundation of the World, not becauſe we were Holy, but that we might be Holy, *Eph.* 1. 4. *Contra iſtam veritatis tam claram tubam quis homo ſobriæ vigilantiſque fidei voces ullas admittat humanas?* Auguſt. *de dono perſever.* c. 7.

Sect. 5. "It is to be noted, that God doth "not Will whatſoever he doth not Nill. Be- "tween Volition and Nolition there is a mid- "dle thing, *viz.* Non-volition. *p.* 5. *An.* This will infer God to be Epicurean God, regardleſs and indifferent whether men be Holy or Unholy, ſaved or damned. Even as the learned *Baronius* in *Metaphyſ. p.* 144. ſayes flatly, that when God doth concurr with man in Generation *indifferens eſt tam ad producendam aqilam quam hominem.* A horrible opinion!

Subtilis iſta, inter non velle, & nolle diſtinctio & differentia proꝛſus eſt inanis, ac falſa: vel obſcura. Danæus in Lombard. *lib.* 1. Diſtinct. 46. *ad cap.* 144.

Sect. 6.

Sect. 6. "God doth not simply Nill the "existence of Sin. *Ibid.* *An.* God as Law-giver must needs absolutely and simply hate and Nill all Sin, otherwise he is not Sincere. If he do but in part Nill it, then he must needs in part Will it, and as the worthy Mr. *Baxter* truly saith, What God wills he loves. *Methodus*, *par.* 3. *p.* 276. And if God do in part love Sin, he must needs wholly love it, for he can have no parts. If he do at all love Sin he is Unholy, and so not himself eternally. God doth simply nill all that he doth nill, and simply will all that he doth will; otherwise there is deceit and composition in God, and it cannot be said that he is Truth it self, and in him is no falshood at all; he is light, and in him is no darkness at all. 1 *Joh.* 1. 5. Though God do not will sin, he simply wills his own permission of it.

Sect. 7. "To permit is not to act, and "not to act is nothing, *p.* 6. *An.* Gods permission of Sin is a Truth and no Lie, and Truth is not nothing. If Truth as such be nothing, then God is nothing, for he is Truth is self. *Joh.* 14. 6. God doth permit Sin willingly and not by constraint, and Gods will must needs be eternally active, and in no instant idle and unactive. God is essentially *purus actus & potentia semper agens.* Baxter, *Methodus*, *par.* 1. *p.* 8. God doth permit Sin know-

knowingly, and all Gods knowledge is active, vital, and practical. He doth permit Sin in eternal Mercy to the Elect, and in eternal Severity to the Non-elect, both Angels and Men. But none will say, that eternal Mercy and Severity are nothing. *Psal.* 103. 17. *Rom.* 11. 22. & 9. 11, 12, 13. 2 *Tim.* 1. 9. *Eph.* 1. 4.

Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. Scalig. *Exer.* 6. Sect. 2.

Sect. 8. "God may be said to will or purpose a permission, as he wills or purposeth "the limiting of his restraining agency, and "as this will and purpose is also terminated "on the consequents of the things permitted, "and the disposal thereof by his Providence. *p.* 7. *Anim.* God is eternally a free agent, and can be under no restraint. Nor can his will be terminated on consequents without him. For that will infer a Creature without a Creator, and that the Creature which is but in time, is a rock and term for the divine Will which is from Everlasting, to rest and be terminated upon; and so the divine Will shall not be independent, but dependent upon the Creature for his Name and being eternally, which to say is *vel delirare vel blasphemare*, Baxter. *Methodus, par.* 3. *p.* 313.

Sect. 9. "Though God decree no mans "Sin, yet he may decree the effect of Sin. *p.* 7. *Anim.* God cannot decree the Effect, but he must needs decree the Cause. And

if Sin be the cauſe, the effect cannot be good. For an evil Fountain cannot ſend forth ſweet Streams, and darkneſs can never produce light. No good can poſſibly come of Sin, as from it ſelf: but what good doth enſue upon Sin is to be aſcribed to Gods Grace, and not to Sin. No man may do evil, that good may come, *Rom.* 3. 8. If we may not argue from the effect to the cauſe, it is then impoſſible to prove the being of God. Where Sin hath abounded God can make his Grace much more to abound, *Rom.* 5. 20. But the inſeparable effect of Sin it ſelf is final impenitency and deſperation, if Grace prevent not. And therefore if God decree the effect of Sin, he is neceſſarily the omnipotent Author of Sin.

Sect. 10. "God decrees his own Con-
"courſe to the Act in its general nature, but
"not as morally ſpecified. p. 7. *An. Neque genus, neque ſpecies omnino exiſtit niſi in individuo.* Baxt. *Methodus, par.* 1. *p.* 311. If general and ſpecial be not from God, then nothing at all is from God, and there is no ſuch thing as general and ſpecial, and conſequently no difference between a Man and a Brute. A Man and a Brute are both Creatures in the general, in this is no difference: but then they are Creatures of a different kind. This is moſt plain and real truth; and if truth as ſuch be not from God, then he

he is not Truth it self, and eternally self-existent.

Sect. 11. "Eternal Futurition is but *ens* "*rationis*, and an extrinsick denomination " of the divine Mind as conceiving it. *p.* 8. *Anim.* There can be no extrinsick denomination in God, but all in God is God, either the divine Essence, or a divine Person, or the divine Will as eternally relative in mercy to the Elect, and in severity to the Non-elect. Eternal Futurition is not *ens rationis*, but it is a truth; and truth as such is matter of Faith, and is real as God is real. *We believe and know the Truth*, 1 Tim. 4. 3. Futurity is not nothing, or only conceit, as a Man in the Moon; but it is the divine Being as eternally to come. *Rev.* 1. 8. God is eternally past, eternally present, and eternally to come; and yet but one divine Essence, and one divine Eternity, distinctly conceived according to truth. What is future, as such, is not past, nor present, but future it is, otherwise Gods Prescience is a Lie, and all the Articles of our Faith are made void, because they all rest and lean upon this, the truth of God's Being. But God is not, if he be not Eternally future, the Portion of his People, and eternal Burnings against the wicked. Indeed Atheists, Infidels and Epicures laugh at eternal futurity, as a Dream or Notion; *Ede, bibe, lude, post mortem nulla vo-*

Inptas. But to true Believers things eternally future are all in all: 2 *Cor.* 4. 17. *Mat.* 25. 46. 2 *Theſſ.* 1 10. *Mr.* Baxter's *Divine Life*, p. 30.

Sect. 12. "That a thing will be, ſufficeth "to the truth of its futurity, without conſi- "deration from what Cauſe it will be. *p.* 8. *Anim.* Then it is enough that God knows there will be Creatures in time, ſome animate, ſome inanimate; ſome rational, ſome irrational; ſome holy and ſaved, ſome unholy and damned; though he be ignorant and wholly unconcerned from what Cauſe they will be and come to paſs. And thus God is ſtripped of his Wiſdom, and the Counſel of his own Will eternally, and Fortune is ſet up in his room, *cujus Numine omnia temerè fiant:* Luther. *de Serv. Arbitr.* c. 143.

Sect. 13. "It is moſt certain, that God doth "terminate his efficient Power and Will on "a qualified Subject: *p.* 10. *Anim.* The contrary is moſt certain. What qualification was there in the Creature antecedent to the efficient Power and Will of the Creator? Had God failed, had he wanted a ſure term and bottom to reſt and terminate himſelf upon, had he not made the World, had he prevented the entrance of Sin into the World, had he choſen *Cain*, and not *Abel*? Did Mr. *Corbet* by his Merits and good Qualities

ties from Everlasting prevent God, and oblige God to create, redeem, sanctifie, and glorifie him of debt, and not of Grace? *Laborant homines invenire in nostra voluntate, quid boni sit nostrum, quod nobis non sit ex Deo, & quomodo inveniri possit ignoro.* August. *de peccat. merit. & remiss.* l. 2. c. 18.

Sect. 14. "Meer Non-election is no De-"cree. *p.* 11. *Anim.* It is not a Decree distinct from another Divine Decree, for God's Decree is only one as himself is one. His Decree is his Will to convert *Abel* and not *Cain*, to choose *Jacob* and not *Esau*. So that there is the same Will of God in both, though not alike related to both. Where all are elected, and none rejected, there is no Election at all.

Sect. 15. "There is no positive Decree "that few shall be converted, only the Con-"version of the greater number is not de-"creed. *p.* 12. *Anim.* There is no Decree in God's breast against the Conversion and Salvation of any. *Nemini Deus correctionis admit viam, nec quenquam boni possibilitate despoliat.* Prosper. *ad obj. Vinc. respons.* 15. But there is eternal Decree in God's breast willingly to permit the greater number to be the wilful causes of their own ruine, and to damn them eternally for their Sins, which had he so pleased he could by his omnipotency have prevented. God doth not make

Salvation impoſſible to any: But he doth innocently ſuffer millions to render it impoſſible to themſelves through their own Sin. There are not with God *Parcarum Tabulæ*, tables of deſtiny. But there is with God infinite Counſel, omniſcience, and omnipotent Will, and God cannot foreſee and know any good in man or Angel but what is by his own omnipotent operation, nor any ſin in man or Angel, but by his own free and omnipotent permiſſion. And what God doth foreknow will be, whether by his omnipotent operation or permiſſion, cannot but be. Yet is man the ſole Author of his own ſin, and the wilful procurer of his own miſery by his own ungodlineſs. *All things conſidered, there was an impoſſibility of any other event than what did befall the damned.* Sts. Reſt. p.3. c.2. ſ.7. And Mr. *Corbet*, p.2. aſſerteth *that the divine decree cannot conſiſt with the contrary event.*

Sect. 16. "God doth not decree the Salva-
"tion of men upon ſuch conditions as make
"the ſalvation of moſt men impoſſible, but the
"conditions of being ſaved are ſuch as do a-
"bundandly teſtifie the goodneſs of God in
"the ſalvability of men in general. *p.* 12. *An.* God is good, yea goodneſs it ſelf, and yet the greater number of men in all Ages periſh. To deny either of theſe is to deny what is moſt plain, becauſe we cannot attain to what is above us, and too wonderful for us. God is good, but not according to man's will and reaſon, but according

cording to the Counsel of his own will. His wayes and thoughts be far above ours. It is not good to sin that Grace may abound, nor is it good in it self that sin be. But the holy, almighty, and good God sees it good to permit and not hinder Sin, in mercy to the Elect and saved, in judgment to the non-elect and damned. If all men may be saved if they will, then the Apostles words are false, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, Rom. 9. 16. And then of necessity one of these three will follow, Either that all shall be alike saved, or that all shall be alike damned; or those who are saved shall have ground of glorying in themselves, and not in God; and to say, I thank God for making me a man, but I thank my self and not God for being a holy man. But all these three be desperate and intolerable Doctrines, which no Christian ear can bear to hear. It is then in God's power to save whom and so many as he pleaseth, but it cannot please him to save more or other than such as belong to the election of Grace, for his purpose cannot fail, and his will is unchangeable. And the elect in all Ages are much the smaller number, Christ's words are plain, universal experience seals to the truth of them, *Many are called, but few are chosen*. Mat. 22. 14. And therefore what is said of *Judas*, holds

Auguſt. *Enchir. c.* 11.

Mat. 26. 24.

holds good of all the non-elect, It had been good for them if they had not been been born. *Without Faith it is impoſſible to pleaſe God*, Heb. 11. 6. Faith is God's gift, *Eph.* 2. 8. *Phil.* 1. 9. No man can have it unleſs God give it. And God is eternally purpoſed not to give it to the non-elect, in reſpect whereof their eternal damnation for their own ſin and impenitency is infallibly future and cannot but be: Yet is not Salvation in it ſelf impoſſible and unattainable. If all men and Devils too ſhall ſincerely repent and love God, God will love them, and they ſhall be ſaved. For God cannot hate or damn man or Angel ſincerely holy. *Method. Theolog. per.* Baxt. *par.* 3. *p.* 315. *Eſſet ſalvus Diabolus, ſicut nos omnes, ſi poſſet ſincero corde dicere, Miſerere mei Deus.* Luther. *loc. com. claſs.* 2. *loc.* 25. God doth not force thoſe in Hell to be unholy, he is no way the Author of their unholineſs. It is their duty eternally to be holy, and do well. Let them be holy, and do well, and God will accept them, *Gen.* 4. 7. *Heb.* 11. 6. As Law-giver God doth unfeignedly will the holineſs and Salvation of all. But if thoſe in Hell have made Salvation impoſſible to themſelves through their own Sin, they cannot ſay that his Law is not holy, juſt, and good in exacting of them what they juſtly owe, and laying upon them eternal puniſhment

ment for their eternal wickedneſs. God doth not puniſh bare temporal wickedneſs with eternal damnation, for then his wayes were not equal, and none of all the race of fallen man could be ſaved. But he puniſheth endleſs wickedneſs with endleſs puniſhment, they do eternally love Sin, and hate God, and therefore they ſuffer eternally. Did they not love ſin, they would love God. And they which love God, are loved and not damned by him, *Pro.* 8. 17. Though ungodly ones on Earth be not in Hell, yet there is utterly no hope of them as left to themſelves. They have will to be ſaved, but no power, as being under the power of Satan, *Act.* 26. 18. All men would be happy, *Vivere omnes beatè volunt.* Seneca *de beata vita.* c. 1. He is no man that can be willing to be in Hell. Sinners though they love Sin they do not love Hell. And if bare wiſhing and woulding would ſerve for holineſs, all in Hell would be holy. But holy Will no man hath or can have ſave from God in Chriſt as a fruit of Election. Bare nature will ſerve men to do more good than they do, and to forbear more Sin than they do forbear, that is, they can if they will. But bare nature cannot do good and forbear Sin from ſupernatural Principles, and to ſupernatural ends. *Whoſoever will, let him take the water of life freely*, Rev. 22. 17. But it ſaith not,

Joh. 6. 44, 65. not, Whosoever will, *may* take the water of life, or *can* take it: but, *let* him. But no man can take it unless God enable him by his special grace. Bare universal Grace and Nature do but differ in word, or at most but in degree. Though all ungodly ones are not equally ungodly and guilty of the same particular Crimes, yet they be all ungodly, and in a graceless state for the present, and none of them can prevent God with their good merits, and evil merits deserve damnation. Without Christ we can do nothing, *Joh.* 15. 5. He doth not say, you have physical or natural power, and by that you can be holy if you will without Christ. There is no such thing in the text, but it is a corrupt addition, and rendreth Salvation by Christ needless and unprofitable, a burden rather than a benefit, as Crutches to a man of perfect limbs, as Spectacles to clear eyes, as physick to the whole. *Adam* by his fall, *etiam illa cogitandi quæ ad Deum pertinent, amisit protinus facultatem.* Fulgent. *de Incar. & grat.* c. 13. *Dicendum non solum esse in nostra potestate male velle, sed etiam bene velle, sed differenter. Nam absque speciali Dei adjutorio male velle possumus: bene autem velle nisi illo specialiter adjuvante, non possumus.* Arimineus. *l.* 2. *dist.* 28. If in any sort or meaning we can be holy without Christ, Christ is not Christ, but the veryest de-

deceiver. Now all unregenerate men are without Christ, and consequently there is in them power to be Unholy, but none to be Holy. Eph. 2.12. Joh. 1.11. Rom. 8. 7, 9.

Sect. 17. "It is certain that God doth "not simply and absolutely will the Event, "that never comes to pass. Nor is it con- "gruous to the government of men in their "state of Tryal, in order to a future state "of recompence, that he should absolutely "will the event of all that he commands "to be done. *p.* 13. *Anim.* The event that never comes to pass is no event, and so is nothing at all, and it would be a repugnancy to the divine Will to will nothing. But God as Law-giver may and certainly doth absolutely and simply will the Obedience of his holy and good Law by all. Otherwise as hath been said, there is deceit with God, and it cannot be said, This is the Will of God even your Sanctification, 1 *Thes.* 4. 3. And it would be Sin in us to pray, *Thy Will be done on Earth as it is in Heaven.* Gods Law is Holy, Just, and Good, *Rom.* 7. 12. And this is truly the Will of God as manifested for the Rule for Men to walk by. Under this Law all the non-elect both Angels and Men, and the Elect also before conversion are, and not under grace. *Rom.* 6. 14. It is Gods unfeigned will as Law-giver that all Men and Angels eternally be Holy: which if

if they be they ſhall be happy. It is alſo Gods will as he is debtour to none, to permit and not prevent the fall of Angels and Man, and being fallen it is his Will to leave the fallen Angels without all hope, and ſo many alſo of loſt Mankind as do not belong to the Election of Grace. But who theſe are no Man or Angel can declare till the event manifeſt it. When once we are ſincere converts and regenerate, we may thence infallibly conclude that we are elected, and ſhall by Grace perſevere and be ſaved. But while in this world we know not but God may ſhew mercy to this or that Man, Family, City, Kingdom. And therefore all are to ſeek and uſe the means. Forbear to ſeek, and there is no hope of you, you are ſure to die: ſeek and wait on God in the uſe of his means, and who can tell what God may do? perhaps you may live, you can but die. But when once in Hell there is utterly no hope, not becauſe Salvation is a thing in it ſelf impoſſible, and in Hell men ceaſe to be men and to have no rational Will; but becauſe they are eternally deſerted of God, and left to themſelves. What before lay hid as a ſecret in Gods boſom, by the event is made manifeſt, which is Gods purpoſe never to convert and ſave them, the conſequence whereof muſt needs be inevitable deſpair. Still Gods Law remains

Hoc inter malos homines diſtat & Dæmones, quod hominibus etiam valde malis ſupereſt, ſi Deus miſereatur, reconciliatio: Dæmonibus autem nulla eſt in æternum ſervata converſio. Proſper. *reſponſ. ad artic. falſo.* Auguſt. *impoſit.* l. 2. c. 6.

mains in full force to those in Hell, Let them be sincerely Holy and they shall be Happy. This is Gods unfeigned will eternally. But God being above Law, and debtour to none, it is lawful for him as he sees good to make holy whom he pleases, and to permit whom he pleaseth by the abuse of their own free-will to be the Authors of their own Sin and Perseverance in Sin eternally, and thereby to deserve eternal Misery. God doth not create men to damn them, nor doth he ordain damnation as the end and sin as a means. But himself is the beginning, himself is the middle, himself is the end in all that he doth and permitteth, in Mercy to all the Elect through Faith of his meer gift in Christ Eternally, and in Severity to all the Non-elect dying in their Sins, eternally. That it is so is plain, but how it is so is above Men and Angels to find out to perfection.

Sect. 18. Gods will of Command, Counsel, and perswasion is alwayes effectual as "to the making of duty, and to the unfeigned Signification of his Grace towards "men, and of his simple complacence in "their Happiness. *p.* 13. *An.* Gods Law as such is no Signification of his Grace, but only of our debt and duty. To be under the Law is not to be under Grace, *Rom.* 6. 14. *The Law was given by Moses, but Grace and*

and Truth came by Jesus Christ, Joh. 1. 17. Here the Law and Grace are clearly distinguished and opposed. Not that the Law and Grace be contrary, but it is mans unholiness which doth oppose them, and makes the Law to be to all the Graceless and Unregenerate a killing Letter, and the Ministration of Death and Condemnation. 2 *Cor.* 3. *Rom.* 7. All Grace is by Christ who as he is Jesus, very God and Man, the Redeemer of Souls by his Blood, so he is neither Law nor Law-maker, but is exalted of God
Acts 5. 31. to be a Prince and a Saviour, to give Repentance to all the Elect People of God in all Ages, and forgiveness of Sins. His Work and Office is, not as *Moses* to give us bare extrinsick Laws, with Sanctions of rewards and punishments conditionally: but to purchase for us Faith, Repentance, and
Heb. 8. 10, 11, 12. forgiveness of Sin, and by his Word and Spirit to write his divine Laws, not as *Moses* in Tables of Stone, but in the fleshly Tables of our Hearts, and so to rule us not by Law, but by Grace, and by the Spirit of Adoption, and by Faith working by love. There is Law in Hell, all the damned be under Law to God to be holy, but this is no Signification of Gods Grace to them,
Rev. 18. 5, 6, 7, 20. and complacence in their Happiness. But rather he laugheth at their calamity, and hath delight in their damnation, not for it self,

self, but as it is the demonstration of his just vengeance for Sin, and as by it his Grace and Mercy towards the Vessels of Mercy is made the more conspicuous, *Prov.* 1. 26.

Sect. 19. "This is sure, that the way of "Gods operation on man is agreeable to "the nature of man, who is a free agent, p. 15. *An.* The contrary is most sure. God doth operate in conversion and perseverance, neither contrary to the nature of man, nor yet according to it, but above it. Grace doth not destroy the humane will, for then gracious men should be no men but brutes. Nor doth Grace work in us according to nature, for then it should be the same with nature, and the Doctrine of *Pelagius* would hold, That Grace is given according to our merits, and that (as *Augustine* argues) bare will is from God, but Holy and Good will is from our selves and not from God, *quod absurdissimè dicitur.* But God doth operate by his Grace according to the Counsel of his own will, *Eph.* 1. 11. Unsearchably, self-evidencingly, invincibly, of naturally unwilling we are made supernaturally willing, and so nature is sanctified, cured, and saved, *non potest non converti.*

De peccat. merit. & remiss. l. 2. c. 18.

Sect. 20. "The natural liberty of the will "during probation consisteth in indetermi- "nation between good and evil, and makes "us capable of moral government by laws."

p. 15.

p. 15. *Anim.* If liberty to sin be liberty, there is then no liberty in God, nor in the holy ones in heaven, for God is impeccable by nature, and all in heaven be impeccable by grace. *Peccandi potestas at Anselmus optime scribit, nec libertas, nec libertatis pars est: Aliquin Deus liberum arbitrium non haberet (quod dictu est absurdum & impium) quoniam peccare non potest.* Fayi *Enchir.* Disp. 31. §. 21. All power is from God, but power to sin is not power but impotency, and so is from Satan and our selves. God gave *Adam* good and holy power not to sin, but he by the abuse of his will in yielding to sin freely put away this power, and in the room thereof came power to sin, *non posse non peccare*, and so he became the bondslave of sin for ever, unless grace set him free. None can give that which he hath not, and what is in the effect must needs be eminently in in the cause. Consequently, if power to sin be from God, then God can sin if he will, and then he is not essentially holy and simply impeccable. To be undetermined, neutral, and indifferent between God and *Baal*, holiness and sin, is not liberty bnt slavery and damnable mediocrity. For further proof hereof I commend to the diligent Reader, who is of Mr. *Corbets* opinion, to read the reverend Mr. *Baxter*'s 12th *Direction*, *in his excellent book of Directions and Perswasions*

to a ſound Converſion, p. 265. Where he will find practically, plainly, and powerfully opened how heinous and perillous a ſin it is to be unreſolved and undetermined for God and a holy life. In both good and evil actions the will is free and unconſtrained, but with this difference: In ſinful actions man is his own guide and chuſer, God ſo permitting; in good actions the will is ſweetly prevented by God, and under God its own guide and chuſer. In ſinful actions mans will is both horſe and rider; but in good actions mans will is as the Horſe, and Grace is as the Rider. Gods government over men is neither Phyſical nor moral, but divine, tranſcendent, and ſuperphyſical. The non elect eternally, and all the elect before Converſion he governeth by law, and a ſpirit of bondage, and not by grace: but all the godly he governeth by grace, and by the Spirit of Adoption, and ſo they ſerve God in newneſs of Spirit, and not in the oldneſs of the letter, *Rom.* 7. 6. Extrinſick laws and motives are uſeful while we are in fleſh, but faith working by love is the principal engine, and where is this there is no ungodly neutrality and undetermination between God and the world, but there is ſincere though imperfect determination and reſolvedneſs for God, and againſt all that is contrary to him, *non poſſe non perſeverare*. The holy fear of Apoſta-

Chriſtian Directory, p. 191.

cy is at once both an infallible pledge, and principal engine of perſeverance, *Jer.* 32. 40.

Sect. 21. "In Gods phyſical agency what "there is between his eſſence and mans act, "effected by the ſaid agency, may be above "the underſtanding of mortals. *p.* 16. *An.* There can be no ſuch thing as phyſical agency with God in any of his works *ad extra*. For then he ſhould be a Creature, and that an irrational one, acting not by counſel and freedom, but by natural neceſſity as the fire burns, and as the Sun moves, by the will of a ſuperiour. God worketh all things after the counſel of his own will, *Eph.* 1. 11. which will is eternally operative in mercy to the elect, and in judgment to the non-elect, and can have no new ſucceſſive acts. Nor can there be any ſuch thing as tranſient actions with God. For in all tranſition there is neceſſarily a change, there is a double term *a quo* and *ad quem*. Now if God in creation go from, he goes from himſelf, becauſe he acteth not save by his will, and his will is himſelf as eternally related to his creatures, in time to be produced by him. So that God in making tranſition from, leaves himſelf and his own divine will, and ceaſes to be conſtant to himſelf eternally. And by making tranſition to another, that other is ſuppoſed independent, and God is made to depend

pend upon the creature before the creature hath a being. Go from unity, and we can fix in nothing but infinite proceeding. Though the things effected by God be many, one after another by succession of time, and are not but in time; yet the divine, most holy, wise, omnipotent, and good will of God by which they are effected is but one, the same for ever, admitteth of no new acts, there is nothing afore and after in it but simple eternity. By the same will that God doth will himself he wills us, but with this difference; he wills himself necessarily, but us freely: himself cannot but be, but had he so pleased we had never been. An infinite agent cannot possibly deny or go out of himself in any thing that he doth. Men and Angels not having blessedness in themselves, go out of themselves by just self-denyal and seek it in God, in whose will they rest and terminate. But God being self-existent and self-sufficient cannot deny or go out of himself, can be beholding and debtour to none. It is but his saying, let it be done, and it is done without any change or new act or extrinsick denomination in God. His saying, let it be done, is his omnipotent willing of it. *Omnis actus vel actio divina est in æterno.* Baxter. Methodus, *par.* 3. *p.* 343. *Actio qua Deus producit res extra se, & qua in eis operatur,*

a Dei essentia non differt. —— *Necesse est omnem Dei actionem, ex earum esse genere quæ in ipso manent agente.* Zanch. *de natura Dei*, l. 3. c. 1. *qu.* 11. God decrees to justifie *Peter* in time, but not without faith; but God decrees first to give him faith, and so to justifie him. But without faith he is condemned already by God as Law-giver, and his wrath lyeth on him, and should he so die were undone. Gods purpose is by his will, and Gods performance is by his will, which is from everlasting to everlasting relative and operative in mercy to all the elect, in judgment to all the non-elect.

Joh. 3. 18, 36.

Sect. 22. "God is the sole cause of his "own act, but not of mans. *p.* 18. *Anim.* God cannot be the cause of his own act, because he acteth by himself, and himself cannot be both cause and effect. His own act hath no cause, but is it self the first cause, and a cause without a cause, and yet not without infinite counsel and wisdom. But he must needs be the sole soveraign independent cause of all good acts in us.

Sect. 23. "In the hatred of God, the "physical entity of hatred is not Sin, but "as it is unduly terminated on God. Sin "is a relation, following the *fundamentum* "by a resultancy. *p.* 20. *An.* Sin is no relation at all, but the transgression of Gods Law,

Law, and so is the destruction of all holy and comfortable relation between God and the Sinner, if Grace prevent not. All relation is good, and of God. *Rom.* 11. 36. In sin a man is his own misguide. It doth not emerge by resultancy, but mans will is the author of it by departing from God. It hath no foundation to rest on, but is as a house built upon the Sand, which either wholesom Repentance or Damnation will shortly level and throw down. In the hatred of God are two things, which Faith can well distinguish, but nature cannot. 1. The natural motion of the will, as it is a free and intelligent agent, and unto this God must needs concurr; otherwise the humane will could not subsist, and live, and move, and be in being. This is so plain, that even worthy Mr. *Baxter* is constrained to set it down as his own Judgment, and the unanimous Judgment of the Churches; *Actus qua actus etiam malus est a Deo efficiente, ideoque volente.* 2. The sinfulness and impiety of the will, as it hateth God: This is wholly from our selves, and is intrinsecally evil. Here it cannot be said that a man doth terminate his hatred on God. For nothing sinful and abominable can be terminated on him. That were to make him the Author, Patron, and Upholder of all impiety. But in hating God a man doth most

Mat. 7. 26, 27.

Methodus, par. 1. p. 63.

wickedly abuſe his own will, uſing that as an inſtrument againſt God wherewith he ought to love and honour him. Sin doth not follow the foundation, but rather it is a going from God who is the ſole foundation of Faith and Hope, and is as a building without a foundation framed by mans corrupt and ſelf-deceiving heart.

Sect. 24. "The conſequences that follow "Phyſical Predetermination to all humane "acts be intolerable, *p.* 22. *An.* If by phyſical predetermination be meant only this, that nothing can come to paſs in time but what God hath from eternity predetermined to effect if good, or to permit if evil, it is moſt wholeſom and godly doctrine, and conſented to by adverſaries themſelves, will they nill they, unleſs they ſhall deny the divine omniſcience, and that God is the Author of all good, and ſo make him no God. Gods predetermination is by his will, his will is from everlaſting immanent within his own breaſt and boſom eternally, and ſo muſt needs be out of the reach of Men and Angels to reſiſt, further than God himſelf ſhall permit. I know none who hath writ more againſt phyſical predetermination than worthy Mr. *Baxter*, and yet he hath this plain and important paſſage: *Though all things conſidered, there was an impoſſibility of any other event than what did befall*

Saints Reſt, par. 3. *c.* 2. §. 7.

the

the damned, yet the thing in it self was poſſible, and their will was left to act without conſtraint. Do but ſtand to this, and the controverſie is ended. Go from this, and we know not where to fix but in infinite proceeding and utter confuſion of all things. The work of converſion is ſuppoſed divided into a hundred parts, ninety nine the *Arminian* Doctrine will be content to allow to God, but one muſt be left to man as Independent Lord and Maſter of his own will. So that it lyeth not in Gods power to ſave and convert whom he pleaſes, but all is put in mans power. For when God hath done his utmoſt, upon the matter he hath done nothing. For unleſs man come with his one, all the reſt ſignifies nothing. *Poſitis omnibus operationibus gratiæ, quibus converſionem in nobis effitiendam Deus utitur, manet tamen ipſa converſio ita in noſtra poteſtate libera, ut poſſumus, non converti, id eſt, noſmet-ipſos vel convertere vel non convertere.* But he ſhall be none of my God who is not more mighty than me, and who muſt be beholding to me for my converſion and perſeverance, if ever it be wrought. If the weakneſs of God be ſtronger than all the ſtrength of men; ſure the weakneſs of man cannot be ſtronger than the omnipotency of God. By aſcribing unity to man and multiplicity to God, you

Corvinus contra Bogerm. p. 363. contra Tilen. p. 337.

1 Cor. 1.

ascribe perfection to man, and imperfection to God. For all perfection is in unity; but where are parts there is necessarily imperfection. For if one would suffice two or more would not need. If man be last in his own conversion, he is consequentially first, and he who is first and last is all, and so God is wholly excluded, and is supposed impotent and precarious, and Sin and Satan are made Lords and Conquerours over God eternally.

Rom. 11. 36. Rev. 22. 13.

Sect. 25. "The unregenerate while such sin "necessarily, by reason of their own vicious "inclination. This necessity is not purely na- "tural, but moral, which is also voluntary. *p.* 23. *An.* The whole race of men as fallen in *Adam* are sinful by a sort of necessity neither natural, nor moral, nor yet voluntary. 1. Not natural, for what is natural as such is from God, nature is God's work. 2. Not moral, for what is moral is vertuous and laudable, and so is from God. But necessity of sinning is not from God. 3. Nor is it voluntary, for then Infants would have no sin, because while meer Infants they cannot be said to be voluntary. And then also the godly would have no sin, because what sin is in them is involuntary. Though they sin in all they do, yet their desire is if it were possible on Earth, not to sin against God. The necessity then of sin which lies upon the whole race of *Adam*, good and bad while in this World, is by hereditary

reditary contagion through the Law, not as in it ſelf, but as by it we are convinced of ſin in all we do, and cannot but ſin, ſinleſs perfection being become impoſſible to us through *Adam*'s fall, whereby humane nature it ſelf is ſo depraved, that ſooner can we ceaſe to be men, than by the meer ſtrength of nature ceaſe to be ſinful. But then this is to be remembred, that in all the unregenerate ſin reigns, but in none of the regenerate. *Eph.* 2. 3. By nature all of us be Children of wrath, and by the ſame reaſon under the dominion of ſin, *Rom.* 6. 14. Nature as in it ſelf is good and of God; but mans nature as corrupted in *Adam* is enmity againſt God. Nature now is not natural, and according to what God made it in *Adam*, but it is become faulty and vicious, *vulnerata, ſanciata, vexata, perdita eſt: vera confeſſione, non falſa defenſione opus habet.* Auguſt. *de naturâ & grat.* c. 53. *Infidelitas rapuit fidem, captivitas abſtulit libertatem, nec potuit illic ulla portio reſidere virtutum, quo tanta irruperat turma vitiorum.* Proſper. *cont. Collator.* c. 21. Neceſſity as in it ſelf is of God, but through man's faulty will he is become neceſſarily vicious, not by any neceſſity in nature, but nature being at firſt holy and good, only not impeccable, *Adam*'s free-will by conſenting to ſin hath brought himſelf and all his poſterity under the yoke and dominion

Rom. 3. 20. & 4. 15. & 5. 12.

of

of sin, till supernatural Grace in Christ break
Mr. Allen's Alarm. p. 62. the bonds of this vicious necessity, which are so strong, that sooner may *East* and *West* meet together, and Brutes speak, and Trees walk, than a man unregenerate can by all the power within him mortifie sin and make his Conscience holy. He can sooner die and cease to be a man, than cease to be unholy as left to himself. Sin is more connatural to an unholy man as he is unholy, than Reason is essential to him as he is a man. A man may be a man though he want natural wit and reason, as Infants, Lunaticks, Mad-men. But a man unholy while such cannot but sin. His nature is to sin. His nature as he is a man is not sinful, but by the unsearchable dispensation of God he is held so fast in the Chain of his own Iniquity, and in thraldom to sin, that an unregenerate man cannot be holy
Rom. 7. 18. if he would, and a regenerate man cannot be sinless if he would, by that help only which they
Rom. 8. 1. have, and yet the unregenerate man is damnably faulty, and inexcusable, and the regenerate man is faulty and inexcusable, but not damnably. For there is no Condemnation to them which be in Christ. But it is matter of humiliation. So great is the misery of man upon him, that it must be confessed a more glorious instance of God's power, by the Grace which is in Christ Jesus to redeem lost and fallen *Adam*, from sin and Hell,

Hell, by ſound converſion and perſeverance, than to create the World. For certainly the work of Redemption comparatively doth more excel that of Creation, than the glory of the Sun in its full ſtrength at noon-day doth go beyond that of Torches and Candles, and of the Moon and Stars by night. Creation in it ſelf is glorious, but compared with Redemption, it is not glorious at all, 2 *Cor.* 3. 10. Creation and permiſſion of the fall as the leſs perfect goes before Redemption by Faith in Chriſt as the more perfect, as Infancy is before Manhood, and as the darkneſs of the night is before the morning-light, and the firſt appearance of the Sun is before its full ſtrength and glory at noon-day. As if *Adam* had ſtood and not ſinned he had not needed Redemption, ſo had it not been for the work of Redemption unſearchably foreſeen, and fore-ordained of God from before the foundation of the World, as the ſtandard and maſter-piece of all God's works, the World it ſelf had never been. In Creation God of nothing makes us bare men, in new Creation of worſe than nothing God makes us more than men, even holy and bleſſed men. In Creation there is nothing to oppoſe, nor foregoing ſin to deſerve the contrary: but in Converſion and new Creation by Chriſt there is much foregoing ſin to merit damnation, and a Legion of ungod-

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ly Lusts, and the whole Kingdom of Satan in mens Souls, up in arms against redeeming and converting Grace, if it were possible, to hinder the Redemption and Salvation of the Elect themselves. Angels and men are the glory of Creation, but this their glory was defectible, the Angels fell and *Adam* fell, and became inglorious, and all meer created power could not help them. But the glory of Redemption makes advantage of the sin of Angels and men, and as to men, where sin abounded Grace much more abounded, the elect Angels have their confirmation, and elect men their salvation, by that man who is God's equal and fellow, and this is an indefectible Glory, and remains for ever. If then we cannot of our selves attain to that Glory which is defectible, sure we cannot of our selves attain to that Glory which is indefectible. If we cannot of our selves do the less glorious, much less can we of our selves do the more glorious. But then consider Redemption in its latitude, not as compared with Creation, but as one entire frame, so it contains Creation, and is all in all. For all things are not only by Christ, but for him, he is the first and the last in Divinity, and in all God's works, not barely as God, nor barely as man, but as the second Person in Trinity and so very God, from all eternity purposed to make the World, to permit the

Zech. 13. 7.
Phil. 2. 6.
Col. 1. 16, 17.
Rev. 22. 13.

the fall, to be incarnate, to redeem, convert, and save all the Elect, to confirm the elect Angels, and to leave all non-elect Angels and men to the freedom of their own will, to perish in the wayes of their own choosing. So that to all the godly their very Beings be in eternal mercy, and nature is supernatural, not as in it self, but as it floweth from a supernatural fountain, the love of God in Christ Jesus, and by faith in him is guided and advanced to supernatural Glory. And this shews the Blasphemy of the Arminian Doctrine, which supposes Christ to be only a Law-giver, and to have purchased no more but this conditional Law, * *He that believeth shall be saved*; and that though no one Soul had been saved, yet had Christ been a compleat Redeemer, which is indeed to make him no Redeemer at all, but the greatest of Sinners and Deceivers, and needing one to redeem him, as having committed the greatest crime in undertaking the greatest work, and utterly failing in performance: and so his own words would justly recoil upon him with derision from all, † *This man began to build, and was not able to finish*: and so sin and Satan shall for ever insult over God. For Christ is God. And if Satan be too strong for God, he is no longer Satan, and God is no longer God. || The summ is this, that since the fall of *Adam* it cannot be said that men

* Ames *Anti-Synodalia.* p. 169.
† Luk. 14. 29, 30.
|| *Homo priusquam peccet, liberum habet arbitrium utrum velit sub regno esse Diaboli, an non: cum autem se peccando tradiderit sub regno ipsius; jam non potest de potestate ejus exire.* Chrysost. *Serm.* 1. *de adventu.*

men are naturally potent to holineſs, but morally impotent. This is contradiction, and makes void the Doctrine of Grace. But all men are by nature Children of wrath, dead in ſin, powerful to what is evil, and utterly impotent to Heavenly good. This they are not by any neceſſity in nature, but ſuch is the nature of man's Will, that being created holy, none can force and have this his holineſs from him againſt his will; but having once admitted ſin into his Soul, and thereby expelled and put from him the holineſs, the purity, the wiſdom and goodneſs of his Will, he hath for ever parted with it, he can never recover it again by his own meer will and ſtrength but his Will becomes and remains neceſſarily and yet inexcuſably vicious, wholly blind in the things of God, and enmity againſt holineſs. Yet are not all men alike unholy by nature, but nearer Parents may add, I do not ſay as ſome a ſecondary original ſin (that is a contradiction) but a further degree of original ſin; and by voluntary wickedneſs and cuſtom in ſin, much of which men might avoid if they would, they make themſelves much worſe. There is a great difference between a *Trajan* and a *Nero*, a *Cato* and a *Sardanapalus*, an unregenerate Chriſtian and an unregenerate Infidel, ſome unholy ones and others, one that is almoſt a Chriſtian and another wholly drowned in Senſuality, Epicuriſm and

and Irreligion. Though all the unregenerate be ungodly, yet they are not all Perſecutors, Thieves, Murderers, Traitors, and outwardly worſhippers of Idols. Now thó as to Salvation as good never a whit as never the better, yet the leſs evil they are and do in this World, the leſs torment they will have in Hell, and for the good they do they ſhall not only have temporal reward here, but even in Hell their Conſcience will acquit them as to all that was good in them, though the abuſe of God's goodneſs cannot but breed them torment, and their not being ſincerely godly.

Sect. 26. "The firſt ſaving operation of "God to the renewing of the Soul, is "not the firſt grace. *p.* 25. *An.* Every unrenewed Soul is certainly graceleſs, and ſo dying is undone, and remains for ever graceleſs.

Sect. 27. "There is objective and ſub"jective grace. *p.* 26. *An.* Mr. *Corbet* himſelf afterward, *p.* 27. confutes this diſtinction. To a gracious man all is of grace: but to a graceleſs man nothing is grace, but the wrath of God abides on him, *Joh.* 3. 36.

Sect. 28. "There is grace common and "ſpecial. *Ibid.* *An.* Common grace is in it ſelf grace, but not to him who by his graceleſs life doth abuſe it. Unto him bleſ-

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ſings are curſes, *Mal.* 2. 2. God is a liar, 1 *Joh.* 5. 10. and his Word the ſavour of death unto death.

Sect. 29. "Some help of divine Grace is "given to all. *p.* 28. *An.* If given to all, then it muſt needs be had and received by all, and then all are neceſſarily gracious. Giving and receiving are relative, and do mutually infer each other. It is not true that divine grace is ſo much as offered and tendered to all. A great part of the world never had the Goſpel, and without that there is no gracious offer, they are ſaid to be without God and hope in the world, *Eph.* 2. 12. and they who are without God, muſt needs be without Grace. And what help of divine Grace have millions of helpleſs Infants? But of thoſe who have the Goſpel outwardly, the greater number have no help of divine Grace at all given them. But all the non-elect are for ever graceleſs, and the elect alſo till Converſion. Divine Grace by the Goſpel is tendered to them, but they being unregenerate and graceleſs reſiſt, refuſe and put it from them. Grace refuſed cannot be ſaid to be given, offered it may, but given it is not. So that till Regeneration no help of divine Grace is given to any man ſince the fall.

Sect. 30. "I ſee no Hereſie in ſaying that "God will not deny more help to him who "doth

"doth what in him lies from the help alrea-
"dy given. *p.* 28. *An.* I see no Heresie in saying, if those in Hell shall sincerely love God, he will love them, and they shall not be in Hell. But it would be Heresie therefore to say, that those in Hell are not quite hopeless. Though ungodly ones on Earth be not in Hell, yet there is utterly no hope of them by the bare help already given them. For to them it is none, divine help is tendered to them and they wickedly refuse it, and so they are quite hopeless and helpless without peculiar Grace, given to none but the Elect. Your words have this in them by necessary implication, that the unregenerate who are graceless and without Christ, can in this their graceless and Christless state do something, which is Heresie, as being flat contrary to *Joh.* 15. 5. *Without me ye can do nothing.* All the non-elect eternally, and all the Elect before Conversion are without Christ; and being without him they can do nothing at all. If they can do part without Christ, they can do all without him, for *eadem est ratio partium & totius.* Yield a jot to *Pelagius*, and yield all. *Sive parum, sive multum, sine illo fieri non potest, sine quo nihil fieri potest.* Beda *in Joh.* 15. 5. *Nemo se palpet, de suo Satanas est: id unde beatus est à Deo habet.* August. *in* Jo. *Hom.* 49. All un-

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regenerate men be graceleſs, common Grace and help is in it ſelf Grace and help, but not to the graceleſs abuſers of it. But they do by their unholy Will reſiſt, expell, contemn, abuſe, and put from them the Grace of God, and they can do no otherwiſe while graceleſs, and ſo they can do nothing, but with reſpect to Heaven and obtaining Salvation all they do is worſe than nothing, and cannot without Hereſie and blaſphemous contradiction be ſaid to merit ought at the hands of God, but damnation. Their Bodies, their Souls, Underſtanding, Will, Reaſon, Morality, Civility, outward Helps, Conviction of Duty, all theſe are the good things of Chriſt, he is Lord and owner of them, but the unregenerate abuſe them, this their abuſe is from themſelves, but all the reſt is from Chriſt. We have nothing to glory in as our own, but all glory is due to Chriſt, whoſe is all the good in us, both natural and ſpiritual, common and ſpecial Our glory is to glory wholly in him. *Pſal.* 115. 1. But you ſuppoſe in unregenerate men *preparatory Grace*, which is a contradiction to the nature of Grace and heavenly Regeneration. The unregenerate are graceleſs, they are not in a ſtate of preparation, but in a ſtate of condemnation, *Joh.* 3. 18. There can be no preparations to Grace in

in such as be graceless. God doth not work in us as Stones or Brutes, but as Men: but converting Grace finds no preparation or pre-disposition in us, but of unholy makes us holy, of dead in sin spiritually alive. Suppose this or that man half converted, almost regenerate, it is more than man or Angel can say, that ever he shall be converted, till the event manifest it. Because till he be a sincere convert he is ungodly, and a graceless opposer, resister and refuser of the Grace of God. Only God can convert him, but neither doth or can God convert him after the Counsel and Will of man, and *secundum modum recipientis* according to mans merits, preparatory Grace, and predisposing free-will: but according to the Counsel of his own will, and according to his own purpose and Grace given us in Christ before the world began. And what man knoweth this till the event declare it? And what preparatory Grace is in any man antecedent to Gods gracious Purpose from Everlasting? Holy despair in our selves, is the first step to Salvation. He that will be saved must deny himself, and acknowledge that what in him is good is wholly from God, and that without regeneration he is graceless, and can deserve nothing at the hands of God but damnation, all his preparations prepare

Eph. 1. 11. 2 Tim. 1. 9.

Luk. 9. 23.

him for hell, if Gods grace shall not prevent.
Alarm. p. 202. God doth not, as holy Mr. *Jos. Allein* very erroneously supposeth, mock the unconverted, in denying them that grace which they by their graceless hearts and lives refuse, oppose, and put from them. But it is they who do by their mock-prayers and liveless endeavours blaspheme God, and delude their own Souls.

Sect. 31. "I incline to believe that God "will not by death cut off a person that con- "tinues endeavours, in some good measure "answerable to his help, to advance towards "Conversion, before he becomes a Convert, "though his endeavours be mingled with "some defects, *p.*49. *An.* If this be not dangerous doctrine in it self, then Pelagianism is not. For, 1. It is here supposed that a man who is no sincere Convert may continue endeavours, in some good measure answerable to his help, and that there are some that do so. And what more do sincere Converts themselves? Not one jot. 2. It is also supposed that the unconverted by lingring endeavours may advance towards conversion, which is contrary to Scripture, common experience, sound reason, and the unanimous doctrine of all true Ministers; who agree in this, that by delay to turn to God the heart is more hardened, God is more provoked, sin is encreased, Satan hath more power over us, and the work is rendred more hazardous.

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See worthy Mr. *Baxters* fifty awakening reasons and motives against delay to turn to God. 3. It is here supposed, that the endeavours of ungodly men are but mingled with some defects. And is reigning ungodliness but some defects? While unconverted, saith Mr. *Baxter*, *You are the drudges of sin, the slaves of the Devil, the enemies of God, the abusers of his Grace and Spirit, the despisers of Christ, the heirs of Hell.* And are these but some defects? 4. Lastly, Mr. *Corbet* inclines to believe this. Now belief must have Gods Word for its ground in all such things as concern Salvation, or it is belief in Satan and not in God. But no word of God contains any such Doctrine, but it is long since cast out of all the Churches as heretical with unanimous consent, and was anathematized by *Pelagius* himself, for fear of being anathematized. *Meritum congrui respectu primæ gratiæ jam olim explosum est; nec a probatioribus Scholasticis, ut a Thomâ in summa, & posterioribus scriptis, ejusque sequacibus unquam admissum.* Stapleton. *de peccato origin.* l. 1. c. 4. August. *de hæres.* c. 88. *Nullæ in-dubie Ecclesiæ eos posthac sustinebunt, in hac præsertim luce relucentis Evangelii, qui ausint docere, & damnatam Concilio Sanctorum Episcoporum Palestino blasphemiam revocare, præcipiendæ gratiæ Christi ulla ab homine me-*

Direct. and perswas. to a sound Conversion. p. 229.

p. 233.

rita, ullamve ad justificationem præparationem præcedere posse: Anathematizabuntque haud gravate, cum id & Pelagius, nisi anathematizare ipse voluisset, fecerit, omnes eos qui affirmaverint, hominem posse, faciendo quod in se est, remissionem peccatorum mereri. Bucer. *de vera Ecclesiar. reconcil.* p. 165. So many as belong to the election of grace God will certainly some time before death convert, not because of their merits and good preparations, but according to his own grace. But he that can assure Conversion to any more makes a new Gospel.

Sect. 32. "Gods command to use means "for any end, contains an encouragement "to use the same in hope it shall not be in "vain. *p.* 49. *An.* The sum of Gods commands to the unconverted is, that first, and before all other things they be sincere Converts. Till they be this they be under the power of darkness, and in a state of rebellion against God, and all their doings and devotions in respect of their unholy hearts, principles and ends have more in them to provoke than to please God. Darkness will never introduce light, nor sin mortifie sin.

Sect. 33. "Gods giving of outward means "and inward helps of grace, seems to me "necessarily to imply, that they are in themselves improvable, and that we have pow-

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"er to improve them. *p.* 46. *An.* They are improvable by divine grace, but all the unregenerate are graceleſs, and to ſuppoſe a power in them to improve the means without grace, is to ſuppoſe a power in them to improve the means without the means. Set aſide Grace and there are no means. It is before ſhewed, that God gives no gracious help to any before Converſion, but doth only offer help, and while unconverted they refuſe it, and ſo are utterly helpleſs as in themſelves.

Sect. 34. "An offer of mercy upon im-"poſſible terms, one would think is no mer-"cy or no offer. *p.* 46. *An.* True, where the impoſſibility doth ariſe from the offerer, and is cauſed by him. But if the terms be not in themſelves impoſſible, but the perſon to whom the offer is made makes them impoſſible to himſelf by his own ungodlineſs and folly, there the offer may be real and ſincere, and it is mercy in it ſelf, though not to him who finally contemneth and abuſeth it.

Sect. 35. "That is ſufficient grace, which "gives a power adequate to the good which "ſhould be effected by it, although it be "not effected. *p.* 29, 30, 31. *An.* This is evident contradiction, and is therefore contradicted by Mr. *Corbet* himſelf, *p.* 19. *God giveth the very will and deed, in giving the*

power to will and to do. Consequently, if God gave to the Angels and *Adam* adequate power to persevere, he gave them perseverance it self, and then they had not fallen. And by like reason, if God give to unregenerate men sufficient power for regeneration, and men regenerate sufficient power to be sinless, all men must needs be sinless. More than enough is needless and a burden. It is the duty of all men to be sinless; but if we have sufficient power to be sinless, it is then a sin to pray for more, and to endeavour after more, and God does the world a great unkindness in giving Christ for a help. For he that hath sufficient and enough already, would be burdened and not benefited by more. Overmuch marrs all.

Sect. 36. "It cannot be said that whatsoever is more than simply necessary to "an effect is needless or superfluous. For "God may delight, where he pleaseth, to "facilitate the effect, and to give not only what is enough, but more abundant. *p.* 40. *An.* Gods abundance is more than we deserve, but not more than enough. More we cannot have than compleat felicity for ever in Heaven, and less will not suffice. There cannot be infinite proceeding, we must stop somewhere; but where shall we find rest for the Soul save in God? But God is not God if he be not enough

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for himself and us too. But if there be a sort or degree of Grace beyond what is enough, there is then a sort or degree of Grace beyond God, and so there is Infinite proceeding. Your Doctrine here is the same with *Pelagius*'s, as may be seen in *August. de hæres. c.* 88. And the Councils and Writers of those times against *Pelagius*; who held, that we can do Gods commands more difficultly without Christ, but more easily with him. As a man can go some miles on foot, but he can go more easily on horse-back. But this Doctrine was justly accursed, as contrary to Christianity. For Christ doth not say, you can do more difficultly without me; but *without me you can do nothing. Joh.* 15. 5. Go a hairs breadth from this, and we infer the whole of *Pelagianism*, and render Christ needless, and worse than none at all, a very Deceiver.

Sect. 37. "Man is meerly passive in Re-"generation. *p.* 32. *An.* Man by Gods Grace is as truly active, concerned, and laudably instrumental in regeneration as in his perseverance, in holiness initial as in holiness progressive. These two do not differ in kind. The opposition is not between active and passive, but between active and idle or non-active. Christ upon the Cross and in his agony was sweetly active for God,

God, and yet passive: so are the Martyrs in the flames and suffering Saints. The damned are full of unholy activity, and yet meerly passive. The work is ours though by Gods preventing Grace. And unless God prevent us with his Grace in perseverance we cannot persevere. *Acti agimus, & moti movemus.* Being turned we turn our selves. Though the will as vicious be spiritually dead, yet doth it live the life of nature, and God by unsearchable facility of naturally unwilling makes us supernaturally willing, and so the whole is ours, and the whole is his, his as soveraign efficient, ours as laudably instrumental; and under God we convert and save our selves. *Gal.* 6. 4. *Act.* 2. 40. 1 *Tim.* 4. 16. *Ezek.* 18. 31, 32. *Luk.* 7. 50. *In omni opere sancto prior est voluntas Dei, posterior liberi arbitrii.* August. *Hypogn.* l. 3. c. 10. *Non partim gratia & partim liberum arbitrium, sed totum quidem hoc, & totum illa, sed ut totum in illo sit, & totum ex illa.* Bernard. *de liber. arbitr. & grat.*

Sect. 38. "I apprehend that the turning "to God is before that holy habit or fix-"ed principle which is called the new Na-"ture, at least that it may be so, and that "most ordinarily. *Ib. An.* Every gracious habit as it is gracious is necessarily active, lively, and operative in some degree, ordina-

dinarily: and every gracious act as it is gracious is habitual, radicated, and permanent in some degree, ordinarily. So that gracious habits and acts be together and at once in the Soul, and cannot differ in kind. If you suppose a man without the new and divine nature, you suppose him graceless and ungodly. And if you suppose the new and divine nature in him, and in no degree active, practical and operative, you suppose a *Non-ens*, and make Grace it self to be graceless.

Sect. 39. "Effectual Grace takes away "the moral, though not the physical pow-"er to the contrary. *p.* 40. *An.* There is then no effectual Grace in God, and in the holy ones in Heaven. For God is impeccable by nature, and all in Heaven be impeccable by Grace. An opinion which by necessary, clear, and undoubted consequence rendreth God himself and all his holy ones in Heaven eternally graceless and unholy, or eternally Brutes and void of free-will, is not to be named without holy horrour.

Sect. 40. "Though the acts of repent-"ing and believing be more and greater "than to have power to the said acts; yet "to give the whole power, which is God's "part, is more and greater than both the "power, and the consequent acts. *p.* 45.

An. 1.

An. 1. To ascribe part only to God, is to ascribe imperfection to him. 2. If God give the whole power, he doth not then give but part, there is then nothing left to man but his whole Duty, and this he doth by gift from God. God cannot give the whole, but man must needs have the whole gift, and so there is no parting of the work between God and man as social Causes, but man doth all by free and gracious gift from God. 3. To say, the act is greater than the power, and yet God in giving only the power giveth more than both the power and the act, is plain contradiction, and the same with *Pelagianism.* For *Pelagius* distinguisheth three things, the Power, the Will, the Deed. The first he ascribed to God, the two latter to our selves and not to God, contrary to express Scripture, *Phil.* 2. 13. and Catholick Piety.

Auguſt. *de grat. Chriſti.* l. 1. c. 4.

Sect. 41. God's expostulation, *Isa.* 5. 4. "supposeth all done by him that could be "done by him for the *Jews* Salvation. *p.* 32. *An.* Consider God as Law-giver to the *Jews*, so he could have done no more for their Salvation, and the same may be said as to all others. As Law-giver and Judge of the World he dispenseth equal things to them that be equal, saveth no man in his sins, damneth no man but for sin. But consider him as above Law, and debtour to none,

none, so had he so pleased he could have saved more or fewer, and have prevented sin from being at all. It is a rule that Schoolmen give, that *in gratuitis* acceptation of persons hath no place. *Antonin. par.* 2. *Tit.* 1. *c.* 20. *Aquin. in* Rom. 2. 11.

Sect. 42. "It may seem by our Saviours "words, *Mat.* 11. 21. that some would cer- "tainly have been converted by that very "help of Grace, if it had been given them "which did not convert others to whom it "was given. *p.* 51. *An.* This place may be expounded by other like places, *Mat.* 21. 37. *Exek.* 3. 6. And all of them are to be reduced to the standard of Faith, which layeth down this for a rule, that Grammer is to give place to Divinity, and words are to serve things, and not things words. And therefore the Scripture in condescension to our weakness speaketh after the manner of men, but with no intention that its words shall be wrested to the countenance of heretical Doctrine. Should the Gospel be preached in power and purity in all parts of the Heathen World, we may well think that many would be converted; but certainly not without distinguishing Grace flowing from Election. God's not affording the necessary means is a sign he intends them no saving mercy. But where he affords the Gospel in power and purity, he doth use

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to make it effectual to ſome, and he ſeldom or never converts all.

Sect. 43. "The denomination of effectual Grace is not to be taken meerly from "the event. *p.* 40. *An.* It is in no other ſenſe effectual. Till the event be produced it cannot be ſaid to be effectual. This takes in the whole nature of it. God's Grace is ever effectual in thoſe who embrace it to ſave them, in thoſe who refuſe it to judge and condemn them. Thoſe who embrace it, it worketh in them to embrace it.

Of Certainty and Infallibility, againſt the late very reverend Mr. John Corbet *his Remains.*

§. 1. "THere is objective and ſubjective "certainty. *p.* 77. *Anſw.* Mr. *Corbet* in his *Humble Endeavour*, p. 27. ſays, that objective grace without ſubjective grace is in vain. By the ſame reaſon it may be ſaid, that objective certainty without ſubjective certainty is in vain. And here in his *Remains* he ſays, *It muſt be ſuppoſed that our faculties are true and ſound: otherwiſe the queſtion of the nature of certainty is out of doors, there being no ſuch thing in the World.*

World. What is this but to say, there is no such thing as certainty objective without objective? The truth and soundness of the humane faculty is its certainty in the things of God. A sound faculty certain of nothing is a contradiction. Certainty cannot be a thing in the clouds. If no one be certain there is then no certainty at all. If any one be certain, this distinction vanisheth. That one will infer the like certainty of all other who be of the same kind ordinarily. *Actus primus (unius cujusque potentiæ) est sui ipsius intima & essentialis perceptio. Vivens vivendo percipit se vivere*, &c. *Idem actus hic etiam sibi loco objecti est.* This distinction can have no place in God, in whom there is infinite certainty and oneness. He cannot be certain by any thing without him, but all his certainty is by himself, and the infinite perfection of his own self-knowing will, act and object are in him the same divine essence eternally. The finite certainty which is in Angels and men is an imitation or image of the divine and infinite certainty that is in God; it is two-fold, common, special. Common finite certainty is the certainty which all men have as they are men, by which they are certain with natural certainty that they are men and not brutes. Such as deny this certainty, should not be confuted by arguments, but used as brutes.

Baxter's Methodus. par. 1. p. 164.

brutes. Special certainty is the certainty which only holy men have as they are holy through faith, which is its own evidence and perception in the breast of him that hath it ordinarily: otherwise there will be infinite proceeding, and so no assurance of faith at all, *Heb.* 10. 22. and 11. 1.

§. 2. "Very high degrees of probabili-"ty commonly borrow the name of cer-"tainties, and the minds of men do ordi-"narily rest therein. *p.* 78. *Answ.* This may be true in worldly matters, for these uncertainty may suffice, we can have no certainty of them; because no man can be certain of living to another hour, or that the day of judgment shall not be this present hour, and put an end to the world. But as for heavenly and eternal things nothing short of faith can suffice, it being impossible to please God without faith, *Heb.* 11. 6. But probability and opinion is not faith. He that resteth in any thing short of faith for life eternal, is an Infidel. As good never a whit as never the better. That which may be may not be; but that which is cannot but be. He that cometh to God must not rest in anxiety, wavering, neutrality, probability, uncertainty, and doubtful conjecture; but he must believe that God is, and that he is the rewarder of them that diligently seek him. If faith be not infallible,

lible, it is not faith, becauſe it is in God, who is Truth it ſelf, and cannot lie. For ſuch as would not cheat their Souls by reſting in meer opinion, let them read worthy Mr. *Baxter*'s Direction in his excellent book of *Directions and perſwaſions to a ſound Converſion.* p. 195. 1 Pet. 1. 21. Joh. 14. 6.

§. 3. "Supernatural certainty preſuppoſeth two things. 1. The natural certainty of this principle, That God is immutably true. 2. A natural certainty that the ſupernatural diſcovery or revelation that is to be the ground of our aſſent, is from God. *p.* 82. *Anſw.* Natural certainty as diſtinct from and oppoſite to ſupernatural, is not certainty, but infidelity and a lie, as making God a liar, 1 *Joh.* 5. 10. But natural certainty as duely ſubſervient to what is ſupernatural, is in a large and true ſenſe ſupernatural and divine. To build ſupernatural upon natural, is to build light upon darkneſs, and the foundation upon the building, which is abſurdity and confuſion.

§. 4. "To ſound Faith reaſon is alwayes preſuppoſed. *p.* 85. *Anſw.* Faith doth indeed ſuppoſe us to be men, but as void of faith to be withall unholy men, and to have no reaſon at all in us antecedently to faith, but what is under the power of Satan, very darkneſs in the things of God, and enmity againſt

Dr. Field *of the Church.* b. 4. c. 8.

piety. Reaſon is not the premiſes, and faith the concluſion; but both premiſes and concluſion be of faith, not by way of ſyllogiſm and logical argumentation, nor yet contrary to it, but by way of heavenly taſte, and inward experimental feeling and knowledge above all meer natural ſcience and certainty.

§. 5. "Humane teſtimony as ſuch, is not "a ground of ſtrict certainty. But there "may go along with it ſuch rational evi- "dence as may make it a ground of ſtrict "certainty. *p.* 86. *Anſw.* Bare humane teſtimony accompanyed with bare rational evidence is ſufficient for condemnation, and to leave men without excuſe, but is not ſufficient for ſalvation without regeneration: and this is neither humane nor rational, but ſupernatural, tranſcendent, and divine.

§. 6. "Every truth is equally impoſſible "to be falſe. *p.* 91. *Anſw.* Nothing is ſo true as truth it ſelf, and that is God, compared with whom all men are liars, and the whole Creation leſs than nothing and vanity. Look as Chriſt ſaith, None is good but God; ſo it may be ſaid none is true but God, that is, infinitely and eſſentially. He is more evident than evidence it ſelf.

§. 7. "If it be ſuppoſed poſſible that any "one perſon through the deception of the ſen-

"ſes

"ſes may be deceived, yet it is impoſſible "that all men ſhould be deceived. *p.* 87. *Anſw.* If you ſuppoſe it poſſible for one man to be deceived through his ſenſes, it will neceſſarily follow, that then no man can be certain of any thing by certainty of ſenſe; and if ſenſe be deſtroyed faith cannot ſtand. Senſe is of God, and God can deceive none. Men may deceive themſelves, but then it is not ſenſe which deceives them, but the pride of their heart, by which they abuſe their ſenſes. *Obad.* 3.

§. 8. "The Apoſtles and other firſt wit- "neſſes knew the Chriſtian Doctrine infal- "libly themſelves by their preſent ſenſe "and reaſon, with the concomitance of "ſupernatural help in remembring and at- "teſting it. *p.* 94. *Anſw.* By bare ſenſe and reaſon no man to this day hath known the Chriſtian Doctrine, nor can it be known but by the Holy Ghoſt through faith, 1 *Cor.* 12. 3. Nor can ſenſe and reaſon know it, with the concomitance of ſupernatural help. For ſtill ſenſe and reaſon remain ſenſe and reaſon notwithſtanding ſuch concomitant help: 1 *Cor.* 2. 14. Natural ſenſe and reaſon receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.

§. 9. "How can we apprehend any Do-
"ctrine, or the ſenſe of any written word,
"but by our faculty of underſtanding? *p.* 97.
Anſw. Heavenly Doctrine we cannot under-
ſtand ſave through Faith, *Heb.* 11. 3. *We*
believe and are ſure, Joh. 6. 69. *We believe*
and know the truth. 1 Tim. 4. 3. In natu-
ral ſcience we firſt know and then believe:
but in ſupernatural ſcience we believe, and
by believing we know and are ſure we be-
lieve, as by living we know we live. *Ele-*
ganter obſervat Alexand. Halæus. in Logicis
argumentum facit fidem: ſed in Theologicis
fides facit argumentum. Ames. Bellarm. *ener-*
vat. tom. 4. *l.* 5. *c.* 2.

§. 10. "God can give that aſſiſtance of
"his grace, whereby a mans will ſhall be
"inabled to make its choice according to
"prudence, though the Evidence be not in-
"fallible, if he ſee no ſufficient evidence
"for the rejecting of it. *p.* 98. *Anſw.* Gods
Spirit cannot inable a man to make holy
choice without Faith, nor can there be holy
prudence without Faith. But Faith is not
Faith if it be not infallible, becauſe it is in
God who is Truth it ſelf and cannot lie. In
worldly and common matters common pru-
dence will incline men in doubtful caſes to
take the ſafer and more probable ſide, this
they may do without any ſpecial help of
the Spirit. But in things pertaining to God

and Life eternal nothing ſhort of Faith can ſuffice, and this is not opinion or probability, but infallibly certain of the thing believed. He that can ſay in truth, *I believe, Lord help thou my unbelief*, is not without ſome degree of ſound belief. Indeed he who holds the Scripture to be but probable, is concerned and obliged thereby to be holy and pleaſe God, and to prefer an uncertain eternity of future Joy before this tranſitory World. But withall he is under an impoſſibility of pleaſing God, and attaining to true holineſs while he reſteth in probability. For this is not Faith, and without this he blaſphemes God, and makes him a Liar, 1 *Joh.* 5. 10. and cannot pleaſe him, *Heb.* 11. 6. *Jam.* 1. 6, 7, 8.

§. 14. "Only the *major* is of Faith, and "the *minor* is known only by internal ſenſe "and experience. The Proteſtants mean no "more. *p.* 99. *Anſw.* Either the whole ſyllogiſm is of Faith, or no part: for there is the ſame reaſon of the whole and each part. If the *major* be of Faith without internal ſenſe and experience, all ſuch Faith is dead, and not the Faith of Gods Elect, which worketh by love, and purifieth the heart. And if the *minor* and Concluſion be of inward Senſe and Experience void of Faith, all ſuch ſenſe and experience is Sin and cannot pleaſe God, *Rom.* 14. 23. *Heb.* 11. 6.

As there can be no holy Experience antecedent to and without Faith: so there can be no holy Faith without holy Experience intrinsecally going along with it. It is not set down in Scripture in so many words that Mr. *Corbet* is a Man, is it therefore not of Faith that he is a Man? And may he be believed to be a Brute and no Man? What God doth infallibly testifie we are bound to believe with holy belief: but Gods Spirit doth infallibly testifie to the Conscience of the regenerate, that they are regenerate, and by heavenly adoption the Sons of God: *Rom.* 8. 16. And therefore they are bound to believe their own adoption with holy belief. *You may as well go about your bodily work without your eye-sight, as about your spiritual work without faith,* saith worthy Mr. *Baxter*. Indeed there are some Protestants who deny the Minor and Conclusion to be of Faith, but therein they contradict themselves. For they hold them to be infallibly certain. And what difference between certainty of Faith, and certainty infallible? None at all save in word. And remarkable it is, that those very Protestants who deny the Minor and Conclusion to be of Faith, and thereby overturn all assurance of Faith, *Heb.* 10. 22. do also deny the Major to be of Faith primarily and properly, and so they leave us no Faith at all. Spiritual objects cannot be seen and perceived but by a spiritual

Life of faith, p. 148.

Preface to 2. p. *of Saints Rest.*

ſpiritual eye, and that is Faith. *Inward ſincerity, faith, adoption, forgiveneſs of ſin, all theſe be ſpiritual Objects, and of neceſſity to ſalvation*: and it is faith and nothing but faith which being aided by the Holy Ghoſt, and taking along with it the Word of God, can lead us into our ſelves, and give us infallibly to perceive, and ſpiritually to diſcern and feel the things which he hath wrought in us, and the happy eſtate he hath brought us into.

§. 12. "Doubtleſs no ſober Proteſtant "will aſſert that the certainty which we have "of the Concluſion, is a certainty of the ſame "reaſon, with that which we have of an Ar- "ticle of Faith, either for firmneſs or neceſſi- "ty. *p.* 99. *Anſw.* Mr. *Baxter* is a ſober Proteſtant, and he ſays: *As true grounded faith is the Maſter-grace in the regenerate, and of the greateſt uſe in the Kingdom of Chriſt: ſo is a falſe ungrounded faith the Maſter-vice in the unregenerate ſoul, and of greateſt uſe in the Kingdom of Satan.* How he will reconcile this with his other Doctrine, that the Minor and Concluſion be not of divine belief, I leave to him. From hence it is plain, that that which is contrary to falſe belief in the breaſt of the unregenerate of his own Salvation, muſt needs be holy and true belief in the breaſt of the regenerate of his own Salvation; and this

Saints Reſt, p. 3. c. 3. §. 2.

holy and true belief of his own Salvation is evidently the Master-grace in the regenerate, and of greatest use in Christs Kingdom. And therefore their Doctrine which denyes the Minor and Conclusion to be of Faith, doth subvert the Master-grace in the Godly, and that which is of greatest use in Christs Kingdom, and consequently overthrows all Faith and Piety. And therefore *In Gen.* 41. *Luther* had reason to say, *Etiamsi nihil praeterea peccatum esset in Doctrina Pontificia, justas habemus causas cur ab ecclesia infideli nos sejungeremus:* and he ought not to have been censured by any Protestant for it, as some unworthily have done, with no honour to their own Principles. There is common and saving faith. Mr. *Corbet* himself asserts that common faith is not faith univocally. *p.* 6. The Devils and all in Hell believe and tremble, this kind of Faith by which we believe in common with all in Earth and in Hell that there is a God, is in it self good, *Jam.* 2. 19. But compared 2 Thess. 3. 2. with holy and saving faith it is not faith at all, it is not to be named the same day with it. Common belief as distinct from and opposite to holy belief is not belief but a lie, and leads to desperation, if Grace prevent not. But common belief as duly subservient to holy belief is in a large and true sense holy belief and an essential part of

of it, as none can have holy belief but he must needs holily believe there is a God.

§. 13. "Certainty of Justification is not "attained by all justified persons. *p.* 100. *Answ.* Mr. *Baxter* himself sayes, *So long as a Christian hath his Graces in lively action, so long for the most part he is assured of them. How can you doubt whether you love God in the act of loving? Or whether you believe in the very act of believing?* Now it is essential to true Grace ordinarily to be in some degree active and lively in the breast of him that hath it. Otherwise weak sincere Christians would nothing differ from Hypocrites, in whom is no spark of spiritual life. Again Mr. *Baxter* saith, *Ordinarily every man that hath faith knows he hath it, and it is impossible to believe, and not to know ordinarily we believe.* Couple this with his fifth *Disputation of Right to Sacraments*, where he at large shews, that it is only saving faith which is faith eminently and univocally, and that common faith is but faith equivocally, as a dead man may be said to be a man. Again he saith, that every prime act of the Soul *est sui ipsius intima & essentialis perceptio.* As for cases not ordinary, they may well be left to a special judgment and determination by themselves as they happen in particular, and all things considered they will nothing

Saints Rest, par. 3. c. 8. §. 9.

Ib. c. 11. §. 6.

Methodus. par. 1. P. 194.

weaken

weaken but rather fortifie and confirm the general rule. An hearty and unfeigned desire to pleaſe God in all things, is the characteriſtical note of the ſanctified, and the moſt apparent diſtinction between him and the hypocrite, ſaith reverend Mr. *Whately*. Now I appeal to the faith and experience of all the godly touching this. Can there be in a man's breaſt ſuch a thing as ſincere deſire in all things to pleaſe God, ordinarily; and yet he have no ſpiritual incling, evidence, inward feeling, and perception of it in himſelf ordinarily? No doubt but doubts may be in a godly man, ſo alſo may unbelief. But neither the one nor the other can reign in him ordinarily. Mr. *Corbet*, p. 97. ſays, *That a perſon may have ſome doubting of a matter, whereof he ſees no juſt cauſe of doubting.* This I agree to; but withall add, that a godly man cannot allow of ſuch cauſeleſs and ungrounded doubts in his Soul. Sin may be in the godly, but no known ſin with love and allowance; nor can any ſin not known reign in them ordinarily. For a godly man to doubt of his own ſincerity and Juſtification is ſin, but it would be a contradiction to ſay that it reigns in him. Moreover, there is at leaſt in all the godly ſincere deſire and longing after the aſſurance of God's favour. But how can a man luſt after that which he hath no knowledge

New Birth, p. 86. Neh. 1. 11.

dge of? *Ignoti nulla cupido.* He that sincerely desires assurance hath it, otherwise he could not sincerely desire it. His very sincere desire is infallible proof that he hath some measure of what he desires. And herein supernatural science by faith differs from all other science. For in natural science no man judgeth that a sick man by the desire of health hath health, or that a beggar by the desire of riches hath riches. But now in Divinity it is far otherwise, here God judgeth of men according to the inward desires of their hearts. He that lusteth after a Woman, hath committed adultery with her already in his heart, *Mat.* 5. 28. though not outwardly. He that desires to murder another hath already done it in his heart, and is a murderer before God. In like manner the sincere desire of Grace is Grace: and by like reason the sincere desire of assurance of God's favour in Christ is some degree of attainment. This sincere desire and longing argues two things: 1. A want or lack, for no man naturally longs for that which he hath already. 2. A taste and feeling of the good desired, otherwise it could not be gracious desire of assurance. This gracious desire is a Cordial to the Soul, and keeps it from fainting; the more strong and vehement it is the more sweet and perceptible it is. It doth not evi-

evidence and assure it self to the Soul by way of natural reason, and logical Syllogism and argumentation, but by way of heavenly taste and intimate conjunction with the Soul. *That assertion of our Divines,* [*That the true desire of Grace, is from true Grace, and a part of true Grace,*] *shall stand fast as founded on Scripture and sound reason, when all Arminianism shall lye in the dust.* But then I conceive it is true in this sense, naturally sincere desire is not the thing desired, but mystically and theologically it is, this being the nature of Grace still to thirst after more, till we come to a state of perfect rest and satisfaction, admitting of no desires; because where are desires, there is indigency. But in Heaven there is all that heart can wish, no want of any good thing.

Mr. Pemble *Vind. in 4°. p.* 129.

§. 14. "The certainty of Salvation is a dif-
"ferent enquiry from certainty of being in a
"state of Grace, and depends on another que-
"stion, touching the certainty of perseve-
"rance. *p.* 99. *Answ.* If regeneration be not an infallible pledge of perseverance and Salvation, then can there be no certainty of Salvation. But all both Papists and Protestants, Arminians and Anti-Arminians do unanimously hold, that there may be infallible certainty of ones own Salvation, and that some have attained to such cer-

certainty. Papists and Arminians grant there may be by faith extraordinary, and Protestants hold there may be by faith ordinary. Now from the Principles of both sides it will unavoidably follow, that he who is certain with holy certainty that he is truely godly, must needs be certain of his perseverance ordinarily; and that this is the common priviledge of the godly, and not of some few only. The reason is for that extraordinary faith assureth no man of Salvation as it is extraordinary, but as it is faith, the same for kind in all godly men, differing only in degree. If strong and weak faith should differ in kind, they would then differ as light and darkness, as faith and infidelity, and so all faith is subverted. The distinction of objective and subjective certainty is before refuted. Some, it is granted by all, have been certain of their Salvation by Faith. Now their faith being the very same for kind with the faith of all other godly ones since *Adams* fall, all the godly must needs have the same certainty of Salvation for kind, which any one Saint hath had.

Obj. Common experience is to the contrary.

Answ. Common experience is not to the contrary. All the godly must needs have in them ordinarily godly hope of their Salvation.

vation. This godly hope of Salvation is not conjectural, probable, fallible, uncertain and wavering, but it is an Anchor of the Soul both ſure and ſtedfaſt, it maketh not aſhamed, it is infallible as being hope in God who is truth it ſelf and cannot lie or fail ſuch as hope in him: it produceth ſome meaſure of holy peace and ſecurity in God. But he who relyeth upon fallible hope for Salvation, relyeth upon man and not upon God, and ſo is accurſed, *Jer.* 17. 5, 7. there can be no purity in him, nor godly peace. Either he hath no hope at all, or his hope is falſe and vain. This godly hope hath ever with it godly faith, and what in one place is called aſſurance of faith, *Heb.* 10. 22. in another place is called aſſurance of hope, *Heb.* 6. 11.

Heb. 6. 19.
Rom. 5. 5.
Heb. 11. 1.
1 Pet. 1. 21.
Iſa. 26. 3.
1 Joh. 3. 3.

Obj. 2. The Angels and *Adam* before their fall were godly, and had godly peace. This proves that a man may be truly godly and have godly peace in his Soul, and yet not be infallibly ſure of his perſeverance, yea his apoſtacy may be infallibly future.

Anſw. There is no arguing from meer particulars to an univerſal in another kind or manner of conſideration. All that can be inferred from the alleadged caſe is only this, That all ſuch as are by Creation ſinleſs and perfectly holy, may ſo continue if they will without a Redeemer, and they may not

conti-

continue. But there hath been none created sinless since their fall, and so it concludes nothing against the certain perseverance of all such as being by nature Children of wrath and heirs of Hell, by Grace are made the Children of God, and heirs of Heaven, through Faith in Christ. If the perseverance of every one such be not infallibly certain and future, I see not how there can be any such thing as godly hope of Salvation in any Child of *Adam*, or holy security and peace. If the case of the Angels and *Adam* prove any thing at all, it proves more than the objecters would have it to prove, and that is, that we may persevere without Christ if we will, which no Christian man will say.

Obj. 3. God may give perseverance to some regenerate ones, and yet not to all.

Answ. God may do with his own what he pleaseth, but it cannot please him to make void the godly hope of any one Saint in Christ Jesus. There is but one hope, and one faith, as there is but one Lord, and one God, *Eph.* 4. 4, 5. Of necessity then the perseverance of all in whom is found sincere faith and hope is infallibly future, or it cannot be said that godly faith and hope are but one.

Obj. 4. Many godly and learned Divines have thought otherwise.

Answ.

Answ. If so, it was their errour, and carried its confutation along with it in their own breasts. Where is godly hope of Salvation, there is a repugnancy to the Doctrine of the Saints apostacy. Godly men may have many errours, but no errour can reign in them.

Obj. 5. But if the godly cannot finally fall away, then they may be secure and careless.

Answ. Not so, but rather the holy fear of apostacy is at once both a sure sign and principal engine of perseverance. *Jer.* 32. 40. There is a sweet consistency between Gods unchangeable decree to give perseverance, and mans watchfulness and holy endeavours; and it may and must be said to Saints themselves, Unless ye hold on to the end ye shall perish. Remarkable is that Concession of worthy Mr. *Baxter* in his *Methodus*, par. 1. p. 41. *Si solum ut æterni, & immensi actus divini sunt denominandi, his omnis quæ scholas diutius turbavit, de decretis divinis, tribus verbis statim dirimitur; & de ordine decretorum nullus controversiæ erit locus.* Now it is certain *de fide* that what God is in any one instant that he is eternally, in mercy to all the elect in Christ through faith of his free gift, and in severity to all the non-elect dying in their Sins. That it is so is beyond dispute; but how it

is

is so, is above mortals to declare. And if it were not unsearchable and past all the wit and power of man to find out to perfection, we could not believe it. Nothing is matter of divine belief but what is above natural reason and understanding to find out. God is one, unity is his Nature, and he can have but one constant, eternal, and unchangeable act. Any more will infer infinite proceeding. Thence it is that regeneration is a sure pledge of election, and if any of the Elect fall away and perish, God is then Yea and Nay, there is no Truth in his Word and Promise, his Oath and Covenant fails, and he must needs be conscious to himself of impotency, and insincerity, in ruling the world by deceit, and failing the hope of his Saints, and yielding up the Government of Angels and Men into the hands of the Idol Chance and Fortune, and so all things to be in confusion eternally.

Of Justification against the late reverend Mr. Gibbons, *Mr.* Truman, *and Dr.* Owen.

§. 1. "AS in Sanctification the change "is absolute and inherent, so in "Justification the change is relative and

" juridical; the former is wrought in the Sin-
" ners perſon, he becomes a new Creature;
" but this latter is wrought in his ſtate, he
" becomes abſolved at the bar of Divine
" Juſtice. For Juſtification is a Law-ſtate.
" Mr. *Gibbons*'s Sermon of Juſtification in
" the Morning Exerciſe at *Giles* in the *Fields*,
" *May* 1659. *p.* 402. *Anſw.* Juſtification is not a Law-ſtate but a ſtate of Grace. *The law was given by Moſes, but grace and truth came by Jeſus Chriſt*, Joh. 1. 17. *Ye are not under the law, but under grace*, Rom. 6. 14. There is no oppoſition between relative and inherent; but there is as true and real relation between ſanctifier and ſanctified, *Heb.* 2. 11. as between juſtifier and juſtified. As it is true that ſanctification is inherent; ſo it is no leſs true, that juſtification is by faith, and faith is inherent. Juſtification cannot be a thing in the clouds, it muſt either be by faith in the Conſcience, or no where. It is very fitly and truly ſaid, that a godly man is in a ſtate of Juſtification and Sanctification: but to oppoſe the ſame man and his ſtate, and ſay, his Perſon is ſanctified, but his Perſon is not juſtified, but only his ſtate as diſtinct from his perſon, this is abſurd and untrue. When it is ſaid, *Old things are paſs'd away, behold, all things are become new*, 2 Cor. 5. 17. This includeth juſtification and reconci-

liation

liation with God, no leſs than ſanctification. For unleſs the old ſtate of condemnation be done away, and a ſtate of juſtification come in the room thereof, it cannot be ſaid, that all old things are done away, and that all things are become new. This ſtumble in the entrance is no good ſign.

§. 2. "The proceſs at Gods bar, in the "Juſtification of a Sinner, will be beſt diſ-"covered by comparing it with that at "mans. Mr. *Gibbons*, ib. *p.* 403. *Anſw.* God's juſtification of a Sinner by faith is not contrary to humane and civil juſtice, but it is above it, and is therefore its own evidence in the breaſt of him who hath it, *Heb.* 11. 1. and is not to be reduced to humane Judicature. Regenerate *Adam* and *Eve* after their fall, and righteous *Abel*, were juſtified by the ſame kind of faith, and the ſame way for ſubſtance that we now are. For there is for kind but one holy and ſaving faith, *Eph.* 4. 5. But there could be no Courts of civil Juſtice, when there were only *Adam* and *Eve*, with *Cain* and *Abel*.

§. 3. "'Tis no favour to juſtifie an in-"nocent man, 'tis his due; he is not be-"holding to the Judge a jot, the exact "rigour of the law acquits him. *Id. ib.* "*p.* 404. *Anſw.* It may be ſo with men,

and in Civil Judicature, but cannot be so with God and in divine Judicature. Eternal Life is both a gift and a reward; it is a crown of righteousness which the Lord the righteous Judge shall give the godly at the great day, *Rom.* 6. 23. 2 *Tim.* 4. 8. As it is a gift, so it is free, and is not of debt and wages, or of due desert, but of Grace. As it is a reward, so it is conferred in a way of righteousness upon none but the godly, who be evangelically worthy. The Saints who now be in Heaven are for ever spotless, innocent, and sinless: tho once they were sinners, yet now they are not, but by Grace are made impeccable. At the day of judgment they with the rest of their brethren, being all sinless, shall be solemnly acquitted by the righteous Judge. Yet no Christian man will deliberately say and maintain, that they are nothing beholding to God for their publick solemn acquittal and justification at the great day before all the world. For though it be their right, *Rev.* 22. 14. yet is it not of debt, but of Grace, given them in Christ before the world began, *Rom.* 4. 4. compared with 2 *Tim.* 1. 9.

Rom. 4. 4. Heb. 6. 10. 2 Thess. 1. 6, 7. Rev. 3. 4.

§. 4. "We can never be justified at the "bar of God by pleading not guilty. Mr. "*Gibbons*, ib. *p.* 404. *Answ.* If indeed we be guilty, pleading not guilty is a lie, and make

makes us more guilty at the bar of God. But if we be innocent, we need not plead at all at the bar of God, where innocency it self is Judge. An innocent man may in worldly Judicature plead his own innocency, and make it out by just evidence to the satisfaction of the Judge and Jury, who are but men, and proceed according to humane evidence. But God being omniscient is above all such legal procedings. And therefore if a godly man be charged at the bar of God to be ungodly, this is a false charge, God who is truth, and justice it self, must needs pronounce him innocent as to his false charge. Sincere godliness is it's own justification against the charge of ungodliness, and perfect sinless innocency is its own justification, acquittal, and discharge against the charge of nocency and sin. *Gen.* 30. 33. *My righteousness shall answer for me.* At the day of Judgment all the Saints be eternally sinless and impeccable by Grace, not by nature and the deeds of the law. And the same Grace which hath washed them from all sin, and made them eternally pure without spot or wrinckle, must needs own them to be so, and solemnly acquit and pronounce them not guilty before all the world. Eph. 5. 27.

§. 5. "When a guilty person is discharg'd "out of mercy, this is pure pardon, but

"no justification; for there shines not one "beam of justice in such a discharge, meer "mercy is all in all. Mr. *Gibbons*, *p.* 406. *Answ.* There is no opposition between mercy and justice, but the opposition is between mercy and severity, *Rom.* 11. 22. from everlasting to everlasting God's mercy is on them that fear him, *Psal.* 103. 17. and yet it is a righteous thing with God to give the kingdom of Heaven to all such. *Rom.* 6. 23. 2 *Tim.* 4. 8. 2 *Thess.* 1. 6, 7. *Heb.* 6. 10. *Gen.* 18. 25. We are pardoned of God's meer Grace, and yet we are pardoned for Christ's sake, *Rom.* 3. 24. *Eph.* 1. 7. and 4. 32. Here is infinite mercy and infinite justice, equally conspicuous and transcendently glorious. It is pure mercy in opposition to all merit and desert on our part; it is pure justice as it is a just and righteous thing with God to put a difference between the righteous and the wicked. For *shall not the judge of all the earth do right?* God is not only merciful, but also faithful and just in forgiving sin to the penitent, *Mic.* 7. 18. 1 *Joh.* 1. 9. To say that forgiveness of sin, and justification by faith is not of God's meer Grace and mercy in Christ, is to say it is wholly or in part of debt and wages, and so
Rom. 4. 4. Grace is destroyed. *Eadem est ratio partium & totius.* If it be in part of debt, it is wholly and altogether so. There is

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no mixture and compoſition in God. His pardon is pure and abſolute pardon, his juſtification is pure juſtification. As law-giver he diſpenſeth equal things to equal perſons, and ſo is juſt towards all; but as independent Lord of his own will and debtour to none, he hath mercy on whom he will have mercy, and whom he will he hardeneth.

§. 6. "God is more diſhonoured by "one ſin, than honoured by an eternity of "obedience. Mr. *Gibbons*, p. 407. *Anſw.* Though ſinleſs obedience be the debt of Angels and men eternally, and we can no way profit God, but the more we do for him, the more we are beholding to him, for of his own it is that we give him: Yet may it not be ſaid, that God is more diſhonoured by one ſin, than honoured by an eternity of obedience. But rather the penitent thief, who upon the Croſs repented him at his laſt gaſp, and laid hold upon the promiſe of mercy in Chriſt, did thereby more honour God and the riches of his grace, than he had diſhonoured God by all his former life of wickedneſs. Otherwiſe it would be diſhonour in God freely to pardon ſin to ſuch as truly repent, and there could never be any pardon at all, becauſe God can do nothing againſt his own glory and honour. One ſin is but the breach

of Gods Law; but an eternity of obedience is abundance of grace, and grace is above law, *Rom.* 5. 20. *Joh.* 1. 17.

§. 7. "At the Reſurrection of Chriſt "began his ſtate of Exaltation. Mr. *Gib-* "*bons*, p. 408. *Anſw.* So ſoon as by death the Soul of Chriſt was parted from his body, it was taken into Heaven, and was in a triumphant ſtate. Outwardly and to ſenſe his ſoul was extinct and gone, but myſtiſtically and to the eye of faith it was tranſlated from earth to heaven, and was in bliſs and felicity, above all the Saints and Angels in Heaven; ſo that his ſtate of exaltation to the eye of faith began immediately after his death and before his Reſurrection, as to his Soul, which was the far more noble part of his manhood.

§. 8. "Neither man nor any meer Crea- "ture could ſatisfie offended Juſtice. Mr. "*Gibbons*, p. 407. *Anſw.* This is contradicted by what is ſaid *p.* 406. *A full ſatisfaction may be made by ſuffering the whole penalty due.* Certainly they in Hell do ſuffer the whole penalty due, and that is, the vengeance of eternal fire, *Jud.* 7. And God is infinitely pleaſed and ſatisfied that ſo they ſuffer of due deſert for their ſins.

§. 9. "There is a wide difference be- "tween Gods threatning and his promiſe. "God cannot but perform his Promiſe, "but

"but he may if he pleaſe diſpenſe with "his Threatning upon honourable terms. "Mr. *Gibbons*, p. 416. Mr. *Truman*'s Great "Propitiation, *p.* 5. *Anſw.* There is the ſame truth and fidelity of God in his Threatning as in his Promiſe. As he cannot but perform promiſe, ſo he cannot but perform his threatning truly meant. He doth not perform his promiſe becauſe he is bound, but becauſe he is God, and cannot deny himſelf. The ſum of all his threatnings is, everlaſting damnation to all that be finally impenitent. God cannot while he is himſelf but execute this threatning eternally. And he cannot hate and damn a man ſincerely holy and penitent, while ſuch. If God may diſpenſe with his threatning truly meant, there is then no truth in his Word, he is no longer Yea and Amen, but Yea and Nay, and a gap is opened to all impiety. The Law is holy, and juſt, and good, *Rom.* 7. 12. The divine threatning with reference to all the non-elect eternally, and to the elect before Converſion; is a part of this holy, juſt, and good law. And if God may diſpenſe with, alter, and change what is holy, juſt, and good, how can it be ſaid that he is not unholy, unjuſt, and wicked? The divine threatning is the divine will as manifeſted in time, to keep our firſt Parents from ſin, to be uſe-

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full for converſion of the unconverted, and perſeverance of the converted. If God can in any wiſe go from, alter, and change his will, he is then wavering, inconſtant, no truſt can be put in him, he is not himſelf eternally. Not one jot or tittle of Gods Word, Law, and Threatning truly meant can poſſibly fail. Faith is ſo far from making void the Law, that with holy zeal the Apoſtle profeſſeth it doth eſtabliſh the Law, *Rom.* 3. 31.

Mat. 5. 18. & 24. 35. 1 Pet. 1. 25.

§. 10. "Gods threatning, the ſoul that "ſinneth, it ſhall die, is not executed, nor "abrogated, but releaſed, or diſpenſed with. "Mr. *Gibbons*, p. 413. *Anſw.* With worldly law-makers there may be a middle between execution and abrogation, becauſe they do not ſee all things at once, they be imperfect, and act by ſucceſſive moments and inſtants, and grow wiſer by experience, and ſee a neceſſity of changing their thoughts and purpoſes. But it cannot be ſo with God, there is no ſhadow of change with him. Where his Curſe is not eternally executed, it is eternally abrogated: where it is not eternally abrogated, it is eternally executed. Where it is executed in part, it is by neceſſary conſequence executed in whole. For there is the ſame reaſon of the parts and the whole. From everlaſting to everlaſting the mercy of God is

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on such as fear him, *Psal.* 103. 17. How then can any whit of the Curse lie upon such? Is everlasting mercy, curse, penalty, and suffering? Is *David* now in Heaven under the penalty of the Law, and doth God govern him by threatning? Or is he a loser by any of his sins on earth? Grace hath made advantage of them. For where sin abounded, grace did much more abound, *Rom.* 5. 20. Nor is he a loser by his sorrows and afflictions on earth. *Quod fuit durum pati meminisse dulce.* Death in it self is evil and penal, but as it is the gate of Heaven and passage to eternal life, it is rather life than death. Some say, this is by accident: But that is a great errour: For it supposeth accidents in God, which all sound Divinity abhorrs. That death is so great a gain to the godly, is neither from it self, nor by accident, but it is from that grace and mercy of God in Christ, which is from everlasting to everlasting upon all the elect in him, through faith. And if Gods mercy from everlasting to everlasting be an accident; what may we think is substance, and who can prove God to be essentially holy, good, wise, merciful, gracious, powerful; if his goodness from everlasting to everlasting, be but an accident? It is true on the one hand, that sin is evil, and no man may do evil that grace

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may abound: it is true on the other hand that God doth permit all the sins of the elect in everlasting mercy to them. In which respect no whit of the divine Curse can lye upon them. And yet consider God as Law-giver, so his wrath lyeth upon the elect themselves while they abide in unbelief.

Joh. 3. 36.

§. 11. "God having created man a rational creature, capable of moral government, is, by immediate resultancy, his "King and Governor. Mr. *Truman*'s great "Propitiation, *p.* 4. *Answ.* There can be no such thing as relation by resultancy with God; but all Gods relation to man is by his own almighty, wise, holy, and good will, which will is from everlasting to everlasting the same, admitting of no new successive acts. Look what God is in any one instant, that he is eternally, in mercy to all the elect in Christ through faith, which is the gift of God, and in severity to all the non-elect dying in their sins. Gods government over men is not moral, but divine; it is not by resultancy, but by faith. Resultancy is a new notion, and serveth only to make plain things obscure.

§. 12. Christs sufferings were not proper "solution, a payment of the same; but a "satisfaction: a refusable, though valuable "consideration: not the *idem*, but the *tantundem*. Satisfactions are refusable pay-

"ments.

"ments. Mr. *Truman*'s Great Propitiation,
"*p.* 30, 31, 89. Mr. *Gibbons p.* 424, 426.
Anſw. Solution is all that in rigour can be demanded, compleat ſatisfaction is no leſs. If ſatisfaction be refuſable, ſo and no leſs is payment. *Idem* and *tantundem* do but differ in word or circumſtance, as a ſhilling and twelve pence; and not in kind and ſubſtance, as unrefuſable and refuſable. Chriſts ſufferings were neither payment nor ſatisfaction in a worldly, legal, and political ſenſe: and they were both in a myſtical, heavenly, tranſcendent, and evangelical ſenſe. Had God left all mankind hopeleſs, as he did the fallen Angels, no man could have complained of wrong: but then God had been contrary to himſelf, and his own heart and conſcience would have reproached him eternally as inconſtant and mutable. For Chriſt was foreordained from before the foundation of the world, though not manifeſt till after the fall. And *Abel*, *Noah*, *Abraham*, and the reſt of the elect, were choſen before the world began. This ſuppoſed, the Redemption of the Elect by Chriſt could not but be. Creation and permiſſion of the fall, do but prepare the way for the work of redemption by Chriſt, as the ſtandard and maſter-piece of all Gods works eternally. God did not neceſſitate *Adams* fall, and yet he did omnipotently, freely, and unſearchably

1 Pet. 1. 21.
2 Tim. 1. 9.
Eph. 1. 4.

ably permit it; when had he ſo pleaſed, he could have prevented it. As it is true on one hand, if man had not fallen, there had needed no Redemption: ſo it is equally true on the other hand, had it not been for the Redemption of the world, unſearchably foreſeen and foreordained of God from before the foundation of the world, as the chief and uniting center of all Gods works, and that wherein his Soul hath eternal delight and ſatisfaction, the world it ſelf had never been. The ſatisfaction of Chriſt is no otherwiſe ſatisfaction, than as it is from everlaſting to everlaſting pleaſing and delightful to God, the Father, the Son, and the Holy Ghoſt, and infallibly productive of the holineſs and Salvation of all the elect through faith in him. And for God in one and the ſame eternal inſtant to be both pleaſed and not pleaſed, ſatisfied and not ſatisfied, is a contradiction, and makes void our whole faith. For what aſſurance can we have of Gods being ſatisfied, if in any one inſtant he be unſatisfied? He cannot be unſatisfied with himſelf and his own divine will, nor can he be ſatisfied by any thing without him; but all his ſatisfaction is in and from himſelf eternally, and what ſatisfaction, delight, and pleaſure he hath in any of his works *ad extra*, they are no otherwiſe ſatisfactory and delightful to him, than as they

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are the iſſues and effects of his own good will and pleaſure, which is the ſame eternally.

§. 13. "It ſeems harſh to affirm that the "confirmation of the Angels, was from Chriſt "as Mediator. It is vertually to ſay, they "ſhould not have had their confirmation ex- "cept man had faln, or elſe, that he ſhould "have been ſent a Mediator without mans "fall. Chriſt died for all thoſe for whom "he was Mediator, or merited any thing. "Mr. *Truman*. lb. *p.* 84, 85. *Anſw.* Thô Chriſt died not for the Sinleſs Angels, it doth not therefore follow that they have not both their Creation and Confirmation by him. They have their Creation and Confirmation by the will of him who is God manifeſt in the fleſh. Though there be three divine Perſons, yet is there but one God; and Chriſt is God, though alſo Man. But his being man adds nothing to his Godhead. He is not Mediator only as God, nor only as Man, but as God and Man, yet ſo as that the manhood adds no perfection to the Deity; and it is ſound Divinity to ſay, that Chriſt is that Man who is Gods equal and fellow, and conſequently is as truly the Creator and Confirmer of the elect Angels, as are the Father and the Holy Ghoſt. *Opera Trinitatis ad extra ſunt indiviſa.* All things are by Chriſt and for him, and by him

Zech. 13. 7. Phil. 2. 6.

him all things consist, *Col.* 1. 16, 17. If so, of necessity the Angels both Creation and Confirmation must be by and from him. *Adams* fall was not necessitated by God, yet was it infallibly future.

§. 14. "If the Devils should repent and "return, they should not perish, because no "satisfaction was made for them. Mr. *True-man*, *p.* 220. *Answ.* This is not true, but the truth is this. 1. If the Devils shall become sincerely holy and penitent, they shall not perish. 2. But then it is impossible that they should become holy and sincerely penitent, not through any defect in God, and the Lord Jesus, but through themselves, who by their own sin and God's righteous severity for the same have made sincere repentance impossible to them. If Christ shall say, I know not the Father, he shall be a liar, *Joh.* 8. 55. If *Cain* now in Hell shall do well, God will accept him, *Gen.* 4. 7. If God in judgment shall put no difference between the righteous and the wicked, he is not righteous. *Gen.* 18. 25. These and the like sayings are absolute truths, and of absolute necessity in Divinity.

§. 15. "There is in this Justification by "Christ, as it were, a twofold Righteous-"ness or Justification, and the distinction "of these two is so necessary to any com-"petent measure of understanding this Do-"ctrine

"ctrine of Juſtification, and would be ſo "helpful to make us underſtand it, and "ſpeak intelligibly of it, that I deſire you "would never forget it: paſſive Juſtifica- "tion, the effect of active, is our right. "Againſt the accuſation of being Sinners "nothing can be pleaded but only Chriſt's "death. It would be improper to plead "faith and repentance. Againſt the accu- "ſation that we have no part in Chriſt's ſa- "tisfaction, as wanting the conditions of "faith, repentance, and new obedience, we "muſt plead our own ſincere faith, repen- "tance, and obedience, or if we have not "theſe we cannot be juſtified. Mr. *Tru- "man*, *p.* 187, 188, 189, 190. Mr. *Gibbons*, "*p.* 418, 419, 420, 421, 422, 423, 424. *Anſw.* 1. Thoſe words, *as it were*, contain an implication, that really and in truth there is no ſuch diſtinction. *Hoc eſt parum nimis dicere: quia ſicut* quaſi contractus *apud Juriſconſultos non eſt contractus propriè, ſic quaſi electio non eſt electio.* Ames. *Antiſynodal. ſup. art.* 1. *c.* 1. §. 2. 2. If only Chriſt's death ſet us free from the accuſation of being ſinners without faith, then faith is wholly needleſs: and if faith be needleſs, then the whole Bible, and all the articles of our faith are made a lie, and all in Earth and in Hell muſt needs be ſaved. For do but ſuppoſe a man ſet free by God from the charge of being a ſinner, and you

ſuppoſe him to be an innocent and ſpotleſs man, and to have no fault in him. He needs no more diſcharges and juſtifications. This one is enough. To ſuppoſe the ſame man ſet free by the death of Chriſt from the charge of being a ſinner, and yet to have no part in Chriſt's death, is plain contradiction. Generals have no exiſtence ſave in the individuals and particulars. If once we be ſet free by God from the charge of ſin in general, who ſhall lay any thing to our charge? *Rom.* 8. 33. 3. There is no ſuch diſtinction as paſſive juſtification the effect of active. It ſerves only to make plain things obſcure, and that's the leaſt that can be ſaid of it.

§. 16. "If a believer had the righteouſneſs of the Law of works inherent in "himſelf, he were not a ſinner, but ſhould "be juſtified by that law. Mr. *Gibbons*, "*p.* 419. *Anſw.* The righteouſneſs of the Law of works is only that righteouſneſs which men have before converſion, differing in kind from heavenly righteouſneſs. Compared with this it is not righteouſneſs, but unrighteouſneſs, and even as filthy rags. It is abomination to God, as proceeding from ſelf-love and the ſpirit of bondage, and not from the love of God ſhed abroad in the heart by the Holy Ghoſt, and the Spirit of Adoption, and as oppoſite to the Law of Faith.

§. 17. "The

§. 17. "The first Covenant is released "and dispensed with by super-inducing a "new Covenant of Grace over it. *Id. p.* 414. *Answ.* The Apostle doth not say, If any man be in Christ he is but in part a new Creature, old things be only released and dispensed with, the old Covenant and the works thereof are not utterly abolished and put away. But he sayes, *Old things are pass'd away, behold, all things are new*, 2 Cor. 5.17. The old Covenant and its works are abolished and cast out of the Conscience, and in the room thereof comes the new Covenant of Life, of Peace, of Salvation, of Adoption, of Forgiveness through Faith in Christ. The first Covenant as distinct from and opposite to the new Covenant by Faith in Christ, is Antichristian, and to be abhorred: But the first Covenant as duely subservient to Faith in Christ, is in a large true sense an essential part of the new and second Covenant.

§. 18. "Christ's satisfaction in the very "eye of the Law of works is an unex-"ceptionably perfect, and an infinitely glo-"rious Righteousness. Mr. *Gibbons*, *p.* 419. *Answ.* The Law of works hath no eye by which to see the Righteousness and Satisfaction of Christ. What eye it hath is barely natural, and the natural eye perceiveth not supernatural Mysteries, they are foolishness unto it, *neither can it know them, be-*

cauſe they are ſpiritually diſcerned, 1 Cor. 2. 14. The Law of works is that Law which reigns in all the Devils and damned and non-elect eternally, and in all the Elect before Converſion; looking upon Chriſt through the glaſs of the Law of works, he ſeems to them a Deceiver, and as ſuch they perſecute and put him to death, and tread him under foot.

§. 19. "Chriſt's Satisfaction is our legal "Righteouſneſs. *Id. p.* 420. *Anſw.* Legal Righteouſneſs is but ſuch Righteouſneſs as all the non-elect have eternally, and all the Elect before Converſion. To make Chriſt's Satisfaction legal Righteouſneſs is to make him a meer Creature, and not only ſo, but as *Cain*, *Judas*, and the reſt of the graceleſs and ungodly world, a hater of God. For where is only a legal Spirit, and legal Righteouſneſs, there is no ſincere love to God. Chriſt's Satisfaction is in it ſelf Satisfaction, and ever well-pleaſing to God, as well in them that periſh, as in them that are ſaved. But his Satisfaction is not Satisfaction to ſuch as want heavenly Faith. To all ſuch Chriſt and his Satisfaction be a ſtone of ſtumbling and rock of offence.

§. 20. "God juſtifieth in a proper ſenſe "as Legiſlator and Rector, and the Goſpel "juſtifieth *qua lex lata*, as it is the Law "of Faith. Mr. *Gibbons*, *p.* 421. Mr. *Tru-* "*man*, *p.* 88. *Anſw.* If God do juſtifie bare-

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ly as Law-giver and Governour, then he must needs justifie all in Earth and in Hell. For he is Governour over all, and all be under Law to him to be holy and sincerely obedient to his Commands. God by his Law enjoyns all men to be holy, assuring them that if they be so, they shall be happy. But this by it self makes no man holy. *The law was given by Moses, but grace and truth came by Jesus Christ*, Joh. 1. 17. If Justification be by the Law, it is not then by Grace, and by Faith in Christ, *Gal.* 2. 21. The Gospel indeed is a Law to all the non-elect eternally, and to all the Elect before Conversion, but it justifieth none before Conversion and of it self it can never work Conversion in any, without Christ.

§. 21. "Faith justifieth *vi legis latæ*. A "justified state emergeth actually, as soon as "Faith, the Law-title thereunto emergeth "as a necessary resultance by vertue of the "tenour of the Gospel-law, which only ju- "stified vertually, potentially, and conditi- "onally before every believer in gene- "ral; but now actually, absolutely, and "in particular it justifieth him as a believer "when he is so. Mr. *Gibbons*, *p.* 421, 422. "The Gospel-law suspends Justification up- "on believing. *Ib. Answ.* 1. We are justi- fied by Faith through the Redemption which is in Christ, neither by the Law, nor contrary to the Law, but by Gospel-grace and

Righteouſneſs above the Law. 2. There is none of this reſultancy in the caſe, this is only mans dark wiſdom ſet againſt the ſimplicity which is in Chriſt. 3. Juſtification by Faith is not a thing in title, but it is a thing in having and fruition. As truly as we have Faith, ſo truly we are juſtified, and our Faith hath faſt hold of Juſtification. As it would be abſurd to ſay, a true Believer hath no Faith but in title; ſo it is no leſs abſurd to ſay, by believing we have no preſent real Juſtification, but only title to it. 4. A Juſtification of every believer in general as diſtinct from all the individuals and particulars, is a *Non-ens*. For generals have no exiſtence but in the individuals and particulars. 5. Such as remain in unbelief their Juſtification is not ſuſpended, but rather they are condemned already, and the wrath of God abideth on them. *Joh.* 3. 18. 36. 6. If conditional Juſtification be Juſtification, then all in Earth and in Hell have Juſtification. Let them be ſincerely holy and penitent, and God will love and ſave them.

§. 22. "God juſtifieth in a proper ſenſe "as a Judge. Mr. *Gibbons*, *p.* 421. Mr. *Truman*, *p.* 107. *Anſw.* 1. This is repugnant to the fore-going Poſition, that God doth juſtifie as Law-maker. A Law-maker and a Judge are two diſtinct Offices and Relations. The King and Parliament only are Law-makers, they are not ordinary Judges. If God

God juſtifie as Law-maker, he doth not then juſtifie as Judge. And if he Juſtifie as Judge, he doth not juſtifie as Law maker. 2. If God do juſtifie as Judge, then either all ſhall be alike condemned or juſtified; for he is Judge of all, and all be alike by nature. 3. In Juſtification by Faith there is Remiſſion of Sins: but it belongeth not to a Judge as ſuch to remit Sins.

§. 23. "Faith juſtifieth us even at the bar "of the Law of works, *ratione objecti* as it "lays hold on Chriſts Satisfaction, which is "our legal righteouſneſs; it juſtifieth us at "the bar of the Goſpel, or law of Faith, "*formaliter, & ratione ſui*, as it is Cove-"nant-keeping, or a fulfilling of the Go-"ſpel-law. Mr. *Gibbons*, p. 420. *Anſw.* This implyes that there are two Divine Laws, the law of Works, and the law of Faith, which cannot be while God is one. Two divine Laws will infer infinite proceeding, and ſo no law at all. Though the precepts of God be many, yet they are all reducible to the will of God, as manifeſted for the rule of our duty and obedience. The Law is holy, juſt, and good, *Rom.* 7. 12. If you ſuppoſe another Divine Law, either it is the ſame with this, or contrary. If the ſame, then it is not another, the Law then is but one as God is one. If contrary, then it is unholy, unjuſt, and evil, which were to blaſpheme the Divine Law. Indeed the Scrip-

ture makes mention of the Law of Works, and of the Law of Faith, *Rom.* 3. 27. but how? not as two distinct Divine Laws. But the Law of Works as distinct from and opposite to the Law of Faith, is not Gods Law, but the Law of Sin, which reigns in all the graceless and unconverted, and is therefore cast out in sound conversion; and in the room of it comes the Law of the
Rom. 8. 2. Spirit of Life in Christ, setting free from the Law of Sin and Death. The Law of Works as distinct from and opposite to the Law of Faith, doth not exclude boasting, but makes us to glory in our selves, and not in God, and so it is Antichristian and abominable. The Law and Faith, the Law and the Promise, the Law and the Gospel are distinct, and by no means to be confounded. In *Rom.* 4. 14. *Gal.* 3. 17, 18, 19, 20. the Law and the Promise of Salvation through Faith in Christ are clearly distinguished. To be justified *vi legis latæ*, as Mr. *Gibbons* expresseth we are, *p.* 421. is not to be justified
Gal. 2. 21. by Christ. If Justification be by the Law, then Christ is in vain. Christ is not Law, nor as Christ is he a Law-giver; but he is exalted of God to be a Prince and a Saviour, to give Repentance to all the Elect people of God, and forgiveness of Sins. *Act.* 5. 31. The Law as opposite to Christ is Idolatry, and Antichristian, and being trusted to leads to desperation, and worketh nothing but wrath,

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a spirit of bondage, hypocrisie, and meer forced obedience. But the Law as a Servant to Christ, and forgiveness of sin through Faith in him, is holy, just, and good, a sweet and easie yoke to the godly, they delight in it after the inward man, and make it their meditation all the day. One and the same thing is Law to the graceless, and Gospel to the gracious; the savour of death unto death to the one, and the savour of life unto life to the other. Let it be admitted *de nomine* that the Gospel is a Law, and that Christ is a Law-giver; the question then is, what sort of Law it is, and what kind of Law-giver Christ is? Either Christ is a Law-giver no otherwise than is *Moses*, or he is not. If yea, then he is not Christ, and then *Socinus* is in the right, and our whole faith is a lie. If not, then we are justified by faith, and by faith only, simply and nakedly as it apprehendeth and layeth hold upon the infinite merit, satisfaction, righteousness, and atonement which is in Christ, and is called the Righteousness of God without the Law, partaked by Faith for all heavenly uses to the Soul, *Rom.* 3. 21, 22. So that the Law and the Works of the Law, and all that issueth from the law as an operative cause, are wholly excluded from having any hand at all in the Justification of a Sinner, and in the forgiveness of sin from first to last. Here the Law, and all such works as be produced by the law, so far as they seek to have

Joh. 1. 17.

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any the leaſt ſhare in meriting forgiveneſs of Sin and Juſtification, or would be thought adjuvant cauſes to Chriſt, as though he were ſomewhat beholding to them for aſſiſtance in this matter; ſo far I ſay, they are ungodly, heretical, and Antichriſtian. But it is the ſole merit and ſatisfaction of Chriſt, the piety and obedience of Jeſus as he is very God and Man, this and no other is it which the Scripture calls the Righteouſneſs of God without the Law; the office of Faith is to apprehend, embrace, rely, and reſt upon this as an infinite, all-ſufficient, and eternal Righteouſneſs; and faith as ſo apprehending, embracing, reſting and relying is it which by the Goſpel is imputed to us for righteouſneſs, and is our juſtification from the charge of ſin in general, and from all curſe and condemnation for the ſame. And being forgiven all ſin and ſet free from the curſe and vengeance of the Law for ſin, through Faith alone, we love God, and do all ſuch good works as he hath appointed us to walk in. So that Juſtification is neither inherent within us as is faith, nor is it without us in the Clouds peeping forth or emerging by an imaginary reſultancy, no man knows how or what. But Juſtification is by faith, and faith is divine evidence in the breaſt of him that hath it; God is he who juſtifieth by Conſcience his agent or deputy in the breaſt of the regenerate Soul, through faith, according to the Goſpel. Juſtifica-

ification is a divine act and verity, apprehended by Faith, and all act and verity is infinitely and transcendently in God, who forgiveth sin as gracious, and as faithful and just, to the penitent Soul for Christs sake through faith only, according to Gods Word.

§. 24. "As a most judicious pen expresseth it, the act of believing is as the Silver; "but Gods authority in the Gospel-sanction, "is the Kings Coyn or Image stampt upon "it, which gives it all its value as to Justification. Without this stamp it could never have been currant; and if God had set "this stamp on any other Grace as Love, that "then would have been currant, and have "justified us as Faith doth now. Mr. *Gibbons*, *p.* 421. *Answ.* I guess who this judicious pen was, but truly he was not over-judicious in this. For Faith as stript of Gods authority is not faith, but infidelity: it is not as the silver, and Gods authority as the stamp: but faith as distinct from and void of Gods authority is disobedience and rebellion against God, and meer false coin. *Rom.* 4.16. *Therefore it is of faith, that it might be by grace, to the end the promise might be sure.* Mark here, it is not said that Justification by Faith is meerly arbitrary, and had God so pleased it might have been some other way: but it is by Faith, that it might be by Grace, to the end the promise of Salvation might be sure. 1. Another way of Justification had been

grace-

graceleſs, and where is no Grace there is no love to God, there can be no piety. To be graceleſs is to be unholy and abominable. 2. Another way had left the Conſcience unſured, full of perpetual doubtfulneſs and uncertainty. So that here are two main end or reaſons irrefragably proving, that Juſtification by Faith, is not as Sacrifice and bare ritual inſtitutions, like the Rainbow or Circumciſion, only good becauſe ordained: but that Faith by which we obtain Remiſſion of Sins and Juſtification is intrinſecally and eternally good, and is therefore commanded and ordained of God. For by this only way God is exalted, and man is debaſed: all glory is given to God, and all poſſible comfort, aſſurance and ſolid quiet and ſecurity to man. *Eph.* 2. 9. *Not of works, leſt any man ſhould boaſt.* And ſo *Rom.* 3. 27. There can be no middle or third way imagined, either it muſt be by Faith, or by Works. If by works, then there is place for boaſting, God is more beholding to man than man is to God: I thank God for making me a man, but I thank my ſelf and not God for being a good and holy man. This is execrable and blaſphemous, and by conſequence that doctrine which doth eſtabliſh it. *Gal.* 3. 21. *If there had been a Law given which could have given Life, verily Righteouſneſs ſhould have been by the Law.* Hence it is plain, that there was no other way poſſible, becauſe any other way had been defective, and ſo

there would be infinite proceeding. For the law To [illegible]aketh nothing perfect, *Heb.* 7. 19. But all perfecti- [illegible]nabl[illegible] and ſtability is by faith in Chriſt, he is a ſure rock [illegible]e un[illegible] the Conſcience to reſt on. By this only way, the [illegible]d [illegible]w is eſtabliſhed, and thereby holineſs, love to God [illegible]en[illegible]d our neighbour, *Rom.* 3. 31. But another way had [illegible]uſti[illegible]en Popery, Mahometiſm, Socinianiſm, Antinomia- [illegible]are [illegible]iſm, Pelagianiſm, Arminianiſm, Quakeriſm, Licen- [illegible]rcu[illegible]ouſneſs, Idolatry. Faith then is its own evidence, [illegible]t [illegible]amp, and authority in the breaſt of him who hath it, [illegible]f Sin[illegible]s flowing from the abundant grace of God in Chriſt, [illegible]nall[illegible]either by the law, nor contrary to it, but above it.

[illegible]dain §. 25. "If faith juſtifie us not before God, but on- [illegible]is ex[illegible]ly at the bar of Conſcience, then there will be no [illegible]give[illegible]" Juſtification at Gods bar at all once mentioned in [illegible]ance[illegible]" Scripture. Mr. *Gibbons*, p. 423. *Anſw.* Faith doth [illegible]h. [illegible]truly juſtifie us at Gods bar, but then Gods bar is pla- [illegible]oaſ[illegible]ced in the Conſcience by Faith. Conſcience is ſole [illegible]dd[illegible] Judge under God, the Law is its commiſſion, the [illegible]e b[illegible] Court or judicature is the inward man, Faith is the eye [illegible]here[illegible] by which Conſcience doth ſee, and the general Or- [illegible]ding[illegible]gan or inſtrument by which the Conſcience as regene- [illegible]d fo[illegible]rate doth act, God as Lord of his own will and debt- [illegible]no[illegible]our to none, doth by the Goſpel freely tender remiſſi- [illegible]iſi[illegible]on of ſins and juſtificarion as a free gift in Chriſt, to all [illegible]onſe[illegible]that ſhall penitently, holily, joyfully, and thankfully [illegible]n it[illegible] accept and receive the ſame: And this doth Faith. [illegible]ivi[illegible]Though Conſcience barely as in it ſelf is but a creature, [illegible]ou[illegible]and in that reſpect its judgment and ſentence is but [illegible]t i[illegible]humane, and little worth: Yet as it is regenerate, and [illegible]ble,[illegible] is Gods agent and Deputy in the Soul, and is duly [illegible]and[illegible] commiſſioned by him, and keepeth cloſe to its Com- [illegible]do[illegible]miſſi-

mission, so it is in a large and true sence divine and in
fallible, and its voice and sentence is no other than th
voice and sentence of God mediately by Conscienc
his agent and Deputy in his name and by his authorit

§. 26. "Gods decrees are immanent acts, and pu
"nothing actually upon the Creature. Mr. *Gibbon*
p. 423. *Answ.* Gods decree is eternally active, op
rative, and powerful. It is the divine will, and the d
vine will cannot be asleep, idle, and indifferent whe
ther *Adam* stand or fall, whether *Peter* be holy or un
holy, saved or damned. Gods will is not to justifie
any man without faith; but Gods will eternally is to
bestow faith upon all the elect, and thereby to justifie
them; and this without any change or transient act in
God. All the change and transition is in us. Of un
justified we become justified through faith, of unholy
we are made holy, by that good will of God in Christ
Jesus, which is from everlasting to everlasting sweetly
relative in mercy to all the elect.

§. 27. "To pluck up all the desperate Antinomian
"consequences by the root; there needs no more
"than a right understanding of the true and proper no-
"tion, and manner of Christs redeeming us; it is not
"by way of solution, but of satisfaction. Clearly thus,
"our cale to God is not properly that of Debtors, but
"that of criminal Subjects, *&c.* Mr. *Gibbons*, p. 424.
Answ. This is to confute a heap of desperate Antino-
mian errours by a heap of desperate Pelagian errours,
and overturn darkness by darkness. For to say that all
are not properly debtours to God, is desperate errour,
and subverteth grace. If *Paul* could say to *Philemon*,
because he had been the instrument of his Conversion,

Thou

thou owest unto me even thine own self, Philem. 19. How much more did *Philemon* owe himself unto God as his Creator, Upholder, Redeemer, Sanctifier, Adopter, Reward and Rewarder, his all in all? We may be God's Subjects and yet debtors to him. And God may be both Creditor and Rector, and Christ both Surety and Mediator; but not in a worldly and legal sense, but in a heavenly and evangelical sense, proper to faith.

§. 28. "There is no such thing as receiving Righteousness, or Justification, or Pardon. Mr. *Truman*'s Great Propitiation, *p.* 258. *Answ.* A desperate error! and yet this is it which all must fly to that shall miss of the truth in these points, when by dint of heavenly truth they are driven out of their holds and shifts. And what a miserable refuge is this! If there be no receiving of these divine and gracious blessings from God, when they are not given by God, but are of debt and due desert, and we owe no thanks at all to God for them: but rather God is eternally debtour and beholding to us for some singular service that we have done him, by our own inherent natural strength, which is the very depth of Pelagianism, and most contrary to the grace of God.

§. 29. "Many make this their great strong hold. "Repentance and sincere Obedience, are not recep-"tive, receiving graces, as Faith is; and so cannot re-"ceive Justification and Righteousness. Now this falls; "for, there is no act of receiving these. Justification, "right to Heaven, Righteousness, cometh on men. *Ib. Answ.* It is granted that these divine blessings come on men: All the question is how they come on men? there are but two ways imaginable; of debt and due desert

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as wages for work, *quid pro quo*; or of grace and free gift. If the former, then grace is ſubverted and therewith all faith, hope, and piety. If the latter, then of neceſſity they muſt be received or they cannot be had. Now being ſpiritual gifts they muſt be ſpiritually diſcerned and received, or they cannot be had. But it is impoſſible and a contradiction to the nature of faith and ſpiritual gifts, that they ſhould be ſpiritually apprehended, perceived, and received by any other way than by faith, and by this only. This then remains an invincible ſtrong hold, againſt which the gates of hell cannot prevail, that God of his free grace doth tender to us remiſſion of ſins, Juſtification, Adoption, Salvation in Chriſt, as a free gift, and we by faith (which is the gift of God) do apprehend and perceive the ſame, and penitently, humbly, thankfully, holily, and gladly receive this bleſſed gift, and it becomes ours for all heavenly uſes to the Soul. Being thus by faith (which is its own infallible evidence in the breaſt of him that hath it) made partakers of the choiceſt bleſſings that a man is capable of in this world, we cannot but love God, and live unto him in the delightful Obedience of his laws. And thus Juſtification by faith and Sanctification be diſtinct, and yet undivided and inſeperable, the former being the ſpring and fountain of all our holy love to God and ſincere Obedience. *A holy ſin-hating God, engaged in Juſtice to damn the Sinner, is not ſuch an object, as a guilty ſoul can love: But it muſt be a loving and reconciled God that is willing to forgive*, ſaith worthy Mr. *Baxter*.

Life of Faith, p. 218, 219.

§. 30. "As condemnation cometh upon men with-

"out

"out any act of receiving it, it is a resultancy from "the Law upon disobedience; so Justification, right to "Heaven, is a resultancy from a Law-promise (the "condition being performed.) Mr. *Truman*, p. 259. "Mr. *Gibbons*, p. 418 419. *Answ.* A law-promise is confusion, there is no such thing in Divinity. Condemnation cometh on men, as wages for work, of due desert for sin. The wages of sin is death; but eternal life is not the wages of obedience, but Rom. 6. 23. it is the gift of God through Christ, and yet given to none but such as be in a Gospel-sense worthy of it. We deserve Hell for our Sins, but we do not deserve Heaven. This is freely given and freely received. But damnation is forced upon men, they may indeed be said to receive it, *Mat.* 23. 14. *Luk.* 23. 41. *Heb.* 2. 2. but it is sore against their will. Sinners though they love Sin, yet they do not love Hell. Receiving is twofold. 1. Passive and involuntary; thus all the damned receive eternal punishment for their sins, sore against their will. 2. Active, joyful, and with all the heart; thus all the godly do by Faith, and by it only receive Pardon, Justification, and life eternal from God in Christ.

§. 31. "I know you may object that place, turning "from darkness to light, that they may receive remis- "sion of Sins. But one of ordinary capacity may per- "ceive it is a figurative expression (because in natural "things, where there is giving, there is receiving). Mr. "*Truman*, p. 259. *Answ.* We read in Scripture of Gods giving his Son, *Joh.* 3. 16. his Spirit, *Luk.* 11. 13. Eternal Life, *Joh.* 10. 28. Repentance and forgiveness of Sins, *Act.* 5. 31. Faith, *Eph.* 2. 8. Adoption, *Joh.* 1. 12. all things pertaining to life and god

lineſs, 2 *Pet.* 1. 3. exceeding great and precious promiſes, *v.* 4. Grace and Glory, *Pſal.* 84. 11. all things with Chriſt, *Rom.* 8. 32. Righteouſneſs, *Rom.* 5. 17. We alſo read of our receiving Chriſt, *Joh.* 1. 2. the Spirit, *Gal.* 3. 2. Salvation, 1 *Pet.* 1. 9. the immovable Kingdom, *Heb.* 12. 28. Strength, *Heb.* 11. 11. the atonement, *Rom.* 5. 11. abundance of grace, and of the gift of Righteouſneſs, *v.* 17. remiſſion of Sins, *Act.* 10. 43. the promiſe, *Gal.* 3. 14. the love of the Truth, 2 *Theſſ.* 2. 10. mercy, 2 *Cor.* 4. 1. every good thing, 1 *Cor.* 4. 7. Now is all this improper ſpeaking? Is it Antinomianiſm and folly to make the Scripture the ſole ſtandard in points of faith? Spiritual giving and receiving is of all other the moſt noble, ths is *index ſui & obliqui* to the faith of each godly man. The contrary doctrine leads to infidelity.

§. 32. "An inſtrument is eſſentially an efficient; and "the act of the principal and inſtrument are eſſentially "one and the ſame act, and both proper efficients of "the ſame effect. If one ſtrike with a Rod, he ſtrikes, "and the Rod ſtrikes, though leſs principally, yet both "truly. Mr. *Truman*, p. 193. *Anſw.* With reſpect to God, there is only one efficient of what is good. Of him, and through him, and to him are all things, *Rom.* 11. 36. This is a point of Faith. God maketh uſe of inſtruments in his Heavenly Kingdom, but himſelf is ſole efficient. The Word preached is inſtrumental for the begetting and nouriſhing of faith, Miniſters who preach it are perſonally inſtrumental, and each godly man under God is laudably inſtrumental in his own Converſion, Faith, Perſeverance, Adoption, Forgiveneſs, Juſtification, Salvation from firſt to laſt. But it is God alone in Jeſus Chriſt who is the ſole efficient of all heavenly good. In things

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natural the instrument and efficient are social causes, both are efficients, though both be not principally efficient. But in supernatural effects, God only is efficient, working all things after the counsel of his own will, which will is only one, and can have no new Eph. 1. 11. successive acts. Look what reason is to the Soul as rational, the general Organ or Instrument by which it doth put forth rational acts; that is faith to the Soul as heavenly and regenerate, the general Organ or Instrument by which it doth put forth gracious and supernatural acts, and is laudably instrumental in its own forgiveness and Salvation, by soveraign causation and efficiency from God. *Rom.* 6. 13. *Yield your Members as instruments of Righteousness unto God.* Now if our members be instruments of Righteousness unto God, then our faith must needs be an instrument of Righteousness. God cannot while he is himself forgive sin to that man, who is not by faith laudably active and instrumental in the penitent and thankful receiving of forgiveness from God as a free gift in Christ. If Faith be not properly instrumental in our own Pardon, Adoption, and Salvation, wherein doth it differ from infidelity? Admit it be a condition, either we are laudably instrumental under God in performing this condition, or we are not. If yea, then in asserting it to be a condition they do not deny but rather affirm it to be a proper instrument. If not, then it is not Faith, but Infidelity, and so no condition.

§. 33. "Every condition is only a *sine qua non*. Mr. "*Truman*, p. 164. *Answ.* A *sine qua non* doth most fitly agree to God in Christ, as is evident from *Joh.* 15. 5. and *Joh.* 1. 3. and the nature of the thing it self. Without Christ we can do nothing; without action was no

nothing made that was made. I grant that *sine qua non* agreeth to every thing that is neceſſary, but a thing may be neceſſary, and yet not be God. *Cauſa ſine qua non*, is the cauſe of cauſes, is no other than God in Chriſt. Faith is no cauſe of Juſtification, much leſs a *cauſa ſine qua non*. But Juſtification being freely tendered, we cannot have it unleſs we receive it, and receive it we cannot ſave by faith. I ſay by faith, not as an holy work. For if forgiveneſs of ſin be by faith as an holy work, then neceſſarily it will follow that where is the moſt holineſs there ſhall be the moſt forgiveneſs. For *a quatenus & ad omne & ad gradum valet conſequentia.* And then God himſelf ſhall be reputed a Sinner and forgiven, becauſe he is moſt holy: and next to him the man Jeſus Chriſt, and all the holy ones in Heaven ſhall be the greateſt ſinners, and have the greateſt pardon, as being next to God in holineſs. It is plain that we are not juſtified and pardoned by Faith as an holy work, nor is any thing in us a cauſe of forgiveneſs and Juſtification. But pardon is freely tendered by the Goſpel as a free gift in Chriſt, and we as needy, and loſt, and undone Souls in our ſelves, do by Grace put forth the naked hand or inſtrument of Faith, and penitently and gladly accept this bleſſed gift, and it becomes ours.

§. 34. "The immediate effect of Chriſts ſatisfaction is, that God might be juſt, though he ſhould pardon Sinners. Mr. *Truman*, p. 86. *Anſw.* The immediate effect of Chriſts ſatisfaction is reconciliation with God through faith in Chriſt, or the eternal Redemption of all the elect through faith in him, *Heb.* 9. 12. God is eſſentially juſt, holy, true, and good, but not ſo to thoſe who have no Faith. Wanting Faith they make

God

God a liar, 1 *Joh.* 5. 10. I ſay not that God had been juſt had he pardoned Sinners without ranſom and atonement by Chriſt. But by the Ranſom and Atonement of Chriſt, his Juſtice and his Mercy are rendred moſt ſweet and lovely to all the Elect in Chriſt through Faith; and the ſame Juſtice and Mercy are conſuming Fire and everlaſting Burnings to all the graceleſs and unholy, through their own ſin and folly.

§. 35. "*Noxa Caput ſequitur.* Mr. *Gibbons*, p. 424. *Aaſ.* Naturally and according to legal Juſtice it is ſo; but Grace is above nature, and the Divine Juſtice is not legal, but infinitely above it. And therefore God may well lay all the iniquities of the elect upon Chriſt, and he who knew no ſin was made Sin for them, that they might be made the Righteouſneſs of God in him. 2 *Cor.* 5. 21.

§. 36. "Puniſhment is the *genus*, and the whole "nature of it is in every *ſpecies*, in every chaſtiſe-"ment. Mr. *Truman*, *p.* 97. *Anſw.* In every Chaſtiſement of the Godly there is ſomething painful and unpleaſant to nature: but in no Chaſtiſement of the godly is there everlaſting Puniſhment. Set aſide this, and all other Puniſhment is everlaſting Mercy, not as in it ſelf, but as ſanctified, and as it is ordinated by, and moſt ſurely endeth in everlaſting Mercy.

§. 37. "There is a twofold Condemnation, by "the Law, and by the Sentence of the Judge. Mr. "*Truman*, *p.* 107. *Anſw.* It is ſo in Civil Judicature, but not in Divine Judicature. For in this, Conſcience under God is a Law to it ſelf, both act and object; it layeth before the Sinner his Duty, convicteth him of ſin, paſ- Rom. 2. 14.

ſeth Sentence upon him, and executeth the Sentence by ſelf-tormenting anguiſh in the Sinners boſom eternally, if Grace prevent not: And all this by Commiſſion from God the ſupream Judge.

§. 38. "There are the ſame terms and conditions "of Juſtification and Salvation. Mr. *Truman*, *p.* 152. *Anſw.* As both are of free Grace and gift, ſo both are by Faith only, and not by works, leſt any man ſhould boaſt. *Eph.* 2. 8, 9, 10. As Juſtification conſiſteth in Remiſſion of Sins, ſo it is by Faith only. As it is the Sentence of the ſupream Judge at the great day, ſo it will be by ſight, and not by Faith: And then it is no forgiveneſs of Sin, but the ſolemn clearing and acquitting of all the Saints, who once were Sinners, but at the day of Judgment, and thenceforth for ever are ſinleſs. And where is no Sin, there is no place for forgiveneſs. As Salvation importeth the ſame with future eternal Glorification after this life, ſo it will be by Viſion, and we have now only right to it, *Rev.* 22. 14. But we have not now right to forgiveneſs of Sin, but we are actually forgiven all ſin through Faith, and we are actually juſtified from all Sin through Faith. And this forgiveneſs and Juſtification from Sin through Faith, is now perfect and compleat, and admitteth of no degrees, though our Faith it ſelf and Sanctification be imperfect. And though there be a neceſſity of Perſeverance, yet is that infallibly future: And the holy fear of Apoſtacy is at once both a ſure pledge and principal Engine of Perſeverance. And ſo much for Mr. *Gibbons*, and Mr. *Truman*, both whoſe writings worthy M. *Baxter* commendeth as extraordinary clear and ſound in this point of Juſtification: and ſaith, that no man more

clearly

clearly opened the Doctrine of Justification than Mr. *Gibbons* in his foresaid Sermon. *Christian Directory*, p. 924. and *Treatise of Justifying Righteousness*, p. 23.

I have a word or two more with reference to the late worthy Dr. *Owen*, who in his Book entituled, *Meditations and Discourses on the Glory of Christ*, from *pag.* 123. to *pag.* 138. in my opinion runs into the contrary extream of *Antinomianism*, yea and *Pelagianism* too.

§. 39. "There is a natural Union between Christ "and his Church, such as is between man and man. "Dr. *Owen*, *ib.* *Answ.* If so, then Christ is no more but a meer man, and then he is not Christ, and the Church is no longer it self. Christ as man is naturally related to all men, those in Hell not excepted. For it is a contradiction to be a man, and not naturally related to all the race of men. But as bare man he is not Christ, but the true Christ is God and man, and as such he is supernatural, and the Church *quâ talis*, is wholly mystical and supernatural; and there is no natural Union at all between Christ aud the Church, but it is wholly by Faith, and Faith is supernatural.

What is natural is common to all, but all men have not Faith That Scripture *Heb.* 2.11. doth not prove a natural Union between Christ and the Church, but the contrary. 2 Thess. 3. 2.

§. 40. "There is as distinct from mystical, a sœde- "ral Conjunction between Christ and the Church. Fœ- "deral Conjunction is where one by the common con- "sent of all that are concerned, undertakes to be a Spon- "sor or Surety for others, to do and answer what on "their part is required of them for attaining the ends "of the Covenant. So did the Lord Christ undertake to

"be

"be Surety of the new Covenant in behalf of the Church
"*Heb.* 7. 22. *Answ.* 1. This is contradicted by the
reverend Author himself, *ib. p.* 135. *Amongst others*
there neither is nor can be any thing of this nature.
not this to say, that the fœderal Conjunction betwee
Christ and the Church is wholly mystical? How the
can it be distinct from what is mystical? 2. All An
gels and all men be eternally concerned in the Redemp
tion of Christ. He is God, and all Angels and men b
eternally debtours to God, to love him sincerely, and
to obey his Commandments universally. But did Christ
by common consent of all Angels and men undertake
to be a Sponsor or Surety for them, to do and answer
what on their part is necessary to eternal happiness?

1 Pet. 1. 21. Christ was fore-ordained from before the
foundation of the World. Did we
from Eternity and before we had a being
ordain Christ? Or was there before the foundation of
the World a Parliament or Consultation, in which
were present the Father, the Son, and the holy Ghost,
and all the elect Angels and men, and all non-elect An
gels and men; and by common consent of them all it
was voted and concluded that the Son of God should
become incarnate, and become the Sponsor and Surety
of all Angels and men, and infallibly save them all?
What a heap of blasphemous and intolerable contradi
ctions be comprised in this Doctrine, saving all due re
verence to the name of the worthy Author now with
God.

§. 41. "There is mystical Conjunction between
"Christ and the Church, which although it is not
"actually consummate without an actual participa-
"tion

tion of the Spirit of Christ, yet the Church of the Elect was designed antecedently unto all his Sufferings, to be his Spouse and Wife, so as that he might love her and suffer for her, Dr. *Owen*, ib: *Answ.* This implyes, that antecedent to actual Participation of the Spirit of Christ, there is mystical Union between Christ and the Elect, though not actually consummate: but so soon as we are regenerate and actually partake of the Spirit of Christ, then mystical Union between Christ and us is actually consummate. But certainly this is not that Doctrine which is according to Godliness. Antecedent to Regeneration there is no mystical Union between Christ, and *Peter* and *Paul* and the rest of the Elect. But if we consider God as Law-giver, so the Elect themselves before and without faith are condemned already, and the Wrath of God abideth on them, and should they so dye they should perish eternally. Before Conversion we have no Union with Christ, but all our Union is with Satan, and with worldly and ungodly Lusts. And it is false, that so soon as we are regenerate and actually partake of the Spirit of Christ, the Union between Christ and us is consummate. For we are but in part sanctified, and so long as there is any sin in us, and our Sanctification is imperfect for the degree, the Union between Christ and us is not consummate. Our Pardon and Justification is indeed perfect, and our perfect Sanctification and eternal Glorification is infallibly future, but what is barely future is not present. Christ is the Surety of the new Covenant, but not in a worldly, legal, and political sense; but in a heavenly, divine, transcendent and mystical sense, which profiteth

Joh. 3. 18. 36.

no

no man without Faith. God's Decree doth no more mystically unite the Elect to Christ before and without Faith, than it doth sanctifie and glorifie them.

§. 42. "Christ took on himself, and on his whole "Soul, the utmost of evil that God had ever threat- "ned to Sin or Sinners. Dr. *Owen*, *p.* 104. *Answ.* Did Christ take on his whole Soul everlasting Damnation? Was he everlastingly hated of God? Was his Soul full of hellish despair and enmity against God? Christ as our Surety, and in our stead died for us, and by the Sacrifice of himself made full atonement to God for our Sins. But he did not, he could not take on himself, and on his whole Soul, the utmost of evil that God had ever threatned to Sin and Sinners. For then God must needs eternally hate and torment him, as he doth and will do those in Hell: and he also must needs be full of eternal hatred against God, and self-tormenting anguish and Despair. What Christ did endure did differ *in specie* from everlasting hellish Despair and torment, and was neither *idem* nor *tantundem*. These two are the same, they do not differ *in specie*. The Death of Christ is truly a Price, and a Counter-price for the Sin of the World; but not in a legal, but only in an evangelical sense, not to be understood but by Faith and the Inspiration of the Holy Ghost. Having thus refuted the Errours and extreams about this sweet and precious Doctrine of Justification, I shall in a few words positively declare the summ of it.

1. The Doctrine of the first and second *Adam* comprises the substance, marrow, and kernel of Divinity, necessary to Salvation. As we are in the first *Adam*, all men by nature be Children of Wrath, and dead

dead in sin, and there is in them the Law of Works gendring unto bondage, as opposite to the Law of Faith and the Spirit of Adoption.

2. Jesus Christ very God and man is the only Saviour and Redeemer of lost man: Nothing may be joyned as co-ordinate with him in this work.

3. A false Charge is with God its own Condemnation, and thus Satan himself is capable of being justified, it being a sin to belye the Devil.

4. Against the Charge of Sin in general and Condemnation for the same, no man since the Fall can while in this World be justified save by Faith in Jesus, and by Faith only, not as opposite to but as inseparably accompanyed with, and the happy Instrument of Regeneration, and all holy Obedience from first to last. Being pardoned all Sin by Faith only for Christ's sake, we then love God, and do all good works. In order of nature Justification and forgiveness of Sin through Faith is first, and then Regeneration, Adoption, sincere Obedience, and universal Piety, but as to time they are together.

5. Being acquitted from all Sin in the general, and Condemnation for the same by Faith, there is no need of further Justification in this World, nor can there be, with respect to God.

6. Against the Charge of Ungodliness, Impenitency and Unbelief, nothing can be our Justification but Godliness, Repentance, and Faith, both before God and man.

7. All the Sins of the Elect be permitted by God in eternal mercy to them, yet may no man sin that Grace may abound, and the Elect before Conversion be un-

der

der the Curſe of the Law, and when converted unleſs they perſevere they ſhall periſh.

8. Faith is its own evidence in the breaſt of him that hath it, it may conſiſt with doubts, but not with reigning and allowed doubts, ordinarily.

9. There is no difference between the merit and atonement of Chriſt; the whole ſtate of his Humiliation from his Incarnation to his Suffering, eſpecially his dying for us, all of it is merit, and all of it is ſatisfaction, atonement, and ranſom on our behalf, though eminently his Death: it is meritorious ranſom, and all-ſufficient merit, as it is the Piety, Humiliation, and Obedience of that ſame Jeſus who is very God and man, which we apprehending and reſting upon by Faith, as feeely wrought for us, and aſſured to us by the Goſpel, this our Faith is imputed to us for Righteouſneſs, all the Sin being pardoned.

10. In renouncing all our own doings, Righteouſneſs, and Merit, that we may by Faith have perfect Remiſſion in Chriſt, we do not hereby renounce our own renouncing.

11. The Faith whereby we obtain forgiveneſs of Sin and Juſtification from the Curſe of the Law, from firſt to laſt is not Obedience; but by it we do obey and work righteouſneſs; as needy Beggars we do penitently and thankfully receive all from God by Faith, and by it return all to God again in Love, Thankfulneſs, Obedience, and Praiſe.

Heb. 11. 8. 33. Rom. 1. 5. & 16. 26.

FINIS.